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THE MODERN CHURCHMAN

By identifying the new learning with heresy, you make orthodoxy synonymous with ignorance.—*Erasmus.*

EDITOR: H. D. A. MAJOR, D.D.

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THE

MODERN CHURCHMAN

By identifying the new learning with heresy, you make orthodoxy synonymous with ignorance.—*Erasmus.*
A State without the means of change is without the means of its conservation.—*Edmund Burke.*

No. 1. APRIL, 1926. Vol. XVI.

THE WORLD CALL TO THE CHURCH

By the Rev. E. C. Dewick, M.A., some time Principal of St. Aidan's Theological College, Birkenhead.

THE 'World Call' is a welcome sign that the Church of England of to-day is awake to the wider problems of the world, and is conscious of the need for increased self-sacrifice and service in the cause of Mankind at large. Such a 'call' cannot but bring blessing to the Home Church, even though it be through the temporary loss of some of her best sons and daughters for foreign service; for it is through such losses that Churches, as well as souls, find their true life.

Nor can we doubt that if those who respond to the 'call' go forth in the spirit of love and service, their going will bring a blessing to those among whom they will be sent to work. But if the enthusiasm which has been evoked by the 'call' is to bear the fruit which it deserves, it must be a 'zeal according unto knowledge'; and a perusal of the Report on India which accompanies the 'call' suggests that (at least with regard to this field) the situation has been set forth in a manner which makes it to appear less perplexing than it really is, and hardly offers an adequate solution to meet its needs.

For what is the general impression left on the minds of Church people in this country by the 'call,' and the reports, speeches, and 'posters' which have accompanied it? Is it not this—that India at this time is in dire need, and calling to us in Christendom for help which we alone can give, and which we

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can give only by increased gifts of money, men and women, who will bring the 'Message of Salvation' to 'those who sit in darkness and the shadow of death'?

Now in such a picture there are elements of undoubted truth. India, like all the 'Lands of the East,' has needs great and many. Her vast, illiterate millions are burdened by sickness which Western medical science could do much to remove, and troubled by superstitious fears which education could do much to dissipate. Though their sorrows are borne patiently, and their grievances are but feebly articulate, it is hardly an exaggeration to picture them as 'calling'—dumbly, it may be, but pathetically—to the more favoured peoples of the world for help and guidance.

But in India—as indeed in all countries—the educated classes hold the future largely in their hands; and their importance, as representatives of their country, is far greater than their numerical strength would suggest. They, moreover, are *vocal* in the expression of their needs and desires; and they, so far from 'calling' to Western Christendom to come to their aid, are for the most part emphatic in their protestations that they desire as little contact as possible with the thought and policy of Western Christendom.

There are, it is true, many educated Indians who are prepared to welcome those of other races who come to India as her friends and servants, say as doctors to heal the sick, or as teachers to uplift the people with education. But even where this welcome is most sincere and cordial it is generally linked with the proviso that the distinctive doctrines and organization of the Christian Church is *not* part of that which is desired. In so far as Christian missionaries are welcomed, it is for the sake of their lives and their practical service, and not because of the doctrines which they preach or the Church-customs which they endeavour to inculcate.

If this is so, then the picture of India 'calling' for Christian missionaries at this time is one which needs considerable qualification, if it is to be true to the facts. It may be that India *ought* to be so calling; it may be that if she saw the whole truth more clearly she *would* be calling; but, as things are, her attitude towards Western Christendom is rather that of deprecation than of invitation.

Now it does not follow from this that there is no obligation upon the Christian Church to send missionaries to India because they are not, on the whole, desired by the Indian people. For according to the teaching of Jesus Christ, the Divine Plan of Salvation is, not to wait until the lost one *asks* to be saved, but to 'go out and search' until the lost is found and reclaimed. And if that is God's way with man,, surely it is also God's will that man should follow the same method in saving his fellow-men. Few indeed would be the records of missionary achievement if the pioneers of our Faith had waited for an invitation before they delivered their message. Rather, the great victories of the Cross have been won by those who learnt the patient importunity of Him whose 'strong feet follow, follow after' even the retreating and evading soul.

Nevertheless the attitude of India towards Christendom to-day is a challenge to us, to consider whether the situation does not require something more than an increase of the forces at work there as missionaries; whether it does not demand also (and even more urgently) a change of method and outlook in our Christian approach to the Indian peoples. And while 'The Call from India,' and the speeches and appeals by which it has been supported, have rightly set forth the great opportunities which are open there to-day, there has been but little emphasis on the need for those changes in our own point of view, which seem to the present writer to be essential, before these opportunities can be realized.

But what is the nature of the changes thus needed? It may suffice to mention two of the most urgent: the revision of our attitude of racial and religious superiority, and the recovery of unity in the presentation of the Christian message.

'But,' is may be said, 'surely with regard to the first of these the missionary-position is unexceptionable? Have not missionaries always preached and practised the doctrine of the brotherhood of man? What need is there to emphasize, in a missionary call, this obvious truism?'

Now it is true that Christian missionaries, as a whole, have been at all times in advance of the general public opinion of their countrymen on the subject of the race problem, and have again and again been the champions of native peoples against oppression and exploitation by white traders and governments.

In India, the vast majority of the people would at least endorse the sentiments of a Hindu gentleman who recently said to the writer: 'Sir, we Indians are *all* agreed that the missionary is the *least* objectionable type of European!'

Yet, in the eyes of educated India to-day, the missionary is by no means entirely true to those ideals of world-brotherhood which he preaches. This is not primarily because among the missionary community (as among all others) there are some individuals who fall below their profession, and are at times guilty of discourtesy or domineering ways; nor even because a larger number (especially of the older generation) sincerely believe in the essential superiority of the white races, and regard the coloured peoples as 'inferior brethren' whose very shortcomings constitute their chief claim upon our generosity. This latter point of view, which *was* universal and natural in the early days of missions, when the white man stood culturally in remote pre-eminence above the bulk of his converts, is becoming more and more a source of friction when it persists under modern conditions, now that education is yearly bringing Young India into the stream of Western thought and knowledge, and reducing to a minimum the cultural superiority of the missionary—indeed, sometimes even raising the Indian Christian to the position of real and conscious superiority in knowledge and ability.

But the deeper challenge of India to the racial outlook of the missionary community as a whole does not lie here; it is directed most of all against the evident desire of the majority of white missionaries to 'keep in with' their own countrymen in the land of their sojournings; to condone, as far as possible, the attitude of the latter towards the 'native'; and, in times of crisis, to fall into line with their own kith and kin.

It may be said, with much truth, that such conduct is both natural and right; that is would be disastrous if the missionary community did *not* use every opportunity to keep in friendly touch with its kinsfolk and to help them in every possible way. It might also be said that the charge is not wholly just; that, in fact, missionaries have often protested against the general attitude and policy of the 'ruling race' towards the 'native,' and have shown a sentimental extravagance in their espousal of the native cause.

Nevertheless, the Indian will reply that such cases are the exception and not the rule, and that the general trend of missionary opinion and influence is biassed in favour of the doctrine of 'white superiority' and its corollaries. The recently-published *Call from India*, will probably appear to Indian readers as a case in point. Chapter II, on 'The Influence of British Rule,' while stressing the benefits conferred thereby on India, and affirming that 'the chief danger at the present time is a spirit of suspicion, revenge, and racial antagonism *on the part of Indian politicians*' (p. 12), contains scarcely any hint that the general attitude of the British towards the Indian is in any way unsatisfactory from the Christian standpoint, or that the 'racial antagonism' is in any sense the just reward of arrogance and social intolerance on the part of the ruling race.

A similar impression of racial bias on the part of the Christian Church in India was created at the time of the 'Mission of Help' to the English-speaking congregations in India in 1922. The missioners were warned beforehand not to touch upon the race problem in their preaching; and though the wisdom of this, as a counsel of safety, was obvious, it inevitably suggested to Indians that the Church, in ministering to her 'white' supporters, was *afraid* to touch upon that which (to the Indian mind) constitutes a daily and hourly denial, all over India, of the principles of Christian brotherhood, viz., the bullying, hectoring behaviour of a large part of the white population of India towards their Indian servants and other Indians whom they meet. And Indians who read the Report of the Mission of Help,[1] and in particular the eulogistic chapter on 'The Englishman in India,' were not slow to conclude that the present attitude of the white man towards the native in India (which to the educated Indian of to-day is *the sin of sins*) has the endorsement and blessing of the Christian Church in Western lands.

The Indian knows, too, that in spite of Christian protestations of 'brotherhood' and denunciations of Hindu 'caste,' the Indian Christian (even if educated and English-speaking) is barely tolerated in many 'English churches' in India, and that in South Africa the Indian Christian may not even cross the threshold of a 'white' church. During the last two or three

[1] *India and the Church.*

years he has watched the correspondence columns of the papers anent the 'Indian Church Measure,' and has noted how insistently devout white Christians are contending that the preservation of pure Christianity in India depends on the maintenance of white control in the Church.

This is, to my mind, the primary reason why the Indian of to-day is, on the whole, emphatic that he does not want Christianity in India, and why, so far from welcoming a large influx of missionaries from the West, he regards the prospect with frank dismay. In them he sees recruits who, though they may in normal times be sincerely well-disposed to India and anxious to do her service, yet are certain, in any real crisis, to join that solid phalanx of European opinion which regards India entirely as a means to an end—and that end, 'British interests.'

Herein, surely, is a challenge to the Home Church which has not yet been fairly taken up. Not, of course, a call that the Church should fling herself on to the side of Indian opinion; but that she should show that she is prepared to *think out* the bearing of Christ's teaching upon the race problem. At present, on this vitally important issue, there seems to be little unity in Christian public opinion. Sometimes we hear sentimental talk of 'racial equality'—an abstraction as unreal as that of 'the equality of all souls before God'! On the other hand, in practice, the Church often assents to the doctrine of a white supremacy which is so immeasurable that the interests of a handful of white settlers must for all time prevail over that of whole nations of coloured folk.

Until the Church can clear herself of the suspicion that she is swayed by a racial bias which is founded not on principle, but prejudice, no increase, however large, in the number of her messengers to India will break down the present dead wall of opposition to organized Christianity which characterizes the educated classes of India.

But the charge against the Church of an unwarranted attitude of superiority is not confined to the racial sphere alone. In religious matters also the Church's claim to pre-eminence is sharply challenged, even by Christians in India. To the missionary-hearted at home this challenge is probably more incomprehensible than the racial challenge. For the whole missionary enterprise rests on the assumption that the Christian

Church is the sole trustee of light and knowledge and saving power, which she can impart to those who are in need of these things. Almost every missionary hymn and prayer is charged with this idea; take it away, and what is left to justify the missionary call?

Nevertheless, the challenge is being flung out against the Church by India with increasing vehemence. It had been heard even before the Great War:

> 'Notwithstanding the teaching of the Sermon on the Mount, Europe is an armed camp. The religion of Europe is the opposite of all that is associated with mercy, gentleness, charity, and truth. . . . And yet, *these* people talk of converting *us* to *their* religion!' (The Anagarika Dharmapala, in the *Maha-Bodi Journal,* March, 1909.)

How much more effective is that line of attack now, since the Great War! After two thousand years, 'Christianity' in the West was not strong enough to save the world from *that;* and of what value will it be then to India? Said Prof. Radhakrishnan to the Calcutta Missionary Conference in September, 1924:

> 'If millions of [Western] people, who conscientiously believe that they walk by the light of Jesus, have not been able to possess the necessary spiritual power either to see the right or to do it, it is too much to expect that Jesus would be such a power in Hindu India.'

And if we Christians reply that, in spite of all our failings, 'Western civilization' is still surely in the van of human progress, Prof. Radhakrishnan turns the tables upon us with vigour:

> 'If so, then we Indians ought to accept the principles which have moulded Western civilization; *and these are not Christian ideals.* 'Civilization' is what it is simply because it is based on an open repudiation of 'Blessed are the meek, for they shall inherit the earth.' Those who have inherited it are by no means meek, but they are the most *determined* nations of the world, composing their mutual differences with the sharp edge of the sword.'

Nor is it only non-Christians who fling this challenge at the Christian Church. Among Indian Christians, too, it is a common line of argument; and the more they see and know of our 'Christianity,' the less they seem to like it. The present writer has a fairly close knowledge of Indian students now residing in England; and even among those who in India professed Christianity, the effect of their contact with the Church as it is in England seems almost always to be an attitude, at best of detachment, and more often of open hostility. Most of them, as they go back to India, will go as 'anti-missionaries,' ready to

tell their countrymen: '*We* have seen this much-vaunted Western Christianity for ourselves, and we advise you not to have it here!'

What is the exact bearing of all this upon the World Call? Surely it bids us examine ourselves, and our own type of Christianity, to see how far it is worthy of our Master. In this respect, too, the reports and the campaigns seem to show little realization of the need for a serious 'inward repentance' on the part of the Church. We are told of the need for more workers, and larger funds for their support. So far, so good; and for Mass Movement areas, these things will do much.

But in the case of those recruits who are being sent to face the challenge of educated India, are they being prepared for the task ahead of them? Do they realize that while the Church at home sends them out to the strains of

> 'Can we, whose souls are lighted
> With wisdom from on high,
> Can we to men benighted
> The Lamp of Life deny?'

they will at once be met by a demand which probably has never crossed their minds in this country—a challenge to justify the claims of Western Christianity *on the basis of its historical achievements and its present-day fruits?* What are they prepared to say to the remark I have so often heard: 'The achievements of Christianity are its sufficient *condemnation*'? How will they reply to the earnest young Indian Nationalist who says:

> '*Our* Hindu ideals are far more *spiritual* than those of you Christians! *Our* heroes are a Gandhi, an Andrews, a C. R. Das—men who have lived the life of simplicity and self-sacrifice; *you* glorify the millionaire and the war-lord; your gods are the bombing-plane and the dollar. *We* care for the things that are unseen and eternal; *you* set your heart on the things that are seen and temporal!'

Such a challenge is not going to be met by eloquent sermons on the Christian ideal as set forth in the Gospels. To that the Indian will reply:

> 'All this I steadfastly believe; but as long as Christians *are* what they are, and behave as they behave, I have no desire to sever myself from my ancient national heritage of Hinduism, and join a religious body such as I see the Christian Church to be.'

So he *may* become a 'disciple,' but assuredly not a 'convert.'

But note that all this hostility to Christianity is directed against the Church, and not against Christ Himself, nor against

those Christians whom the Indian recognizes as 'Christ-like.' There are Christians in India of whom I have never heard any Indian speak aught but words of highest honour. Three names especially occur in this connection: Dr. Forrester Paton of Tirupattur Ashram; the Rev. J. C. Winslow of Ahmednagar; and, above all, C. F. Andrews. Were it possible for India to express her mind as to the desirability of more men of this type coming out to India, I am sure the answer would be an enthusiastic welcome.

But such individual cases do not alter the attitude of India towards the Christian Church as a whole. India has noted that of the three men above-mentioned, none are now working as 'regular' missionaries, sent by a 'foreign' society from the West, but are serving under native leadership; and in the case of the most famous and beloved (C. F. Andrews), he has severed all official position in the Christian ministry. So such cases rather lend strength to the saying so popular in India:

> 'What we Indians want is Christianity, not Churchianity!'

Is there not sufficient truth in all this to call the Church at home to a more humble and less 'superior' attitude as she sends out her messengers to other Faiths? May we not have to learn to modify our methods, and say:

> 'We who call ourselves "Christians" are far from being in possession of all the truth; we have misunderstood it, and misrepresented it in many ways; we are glad to find that in some ways you of the East have achieved more than we of the West have done; yet we believe that we have inherited from Christ great riches; and we ask you to join with us, as fellow-seekers for the truth, so that together we may be enriched, each through the other's inheritance.'

If that is the approach of the missionary of to-day to the people of India he will, I am sure, be met with no ungenerous response.

One further need seems to me to require more emphasis than it has received in the Call; and that is, the need for the recovery of unity in the presentation of the Christian message. We make our appeal for volunteers through different Christian agencies, and then give them marching-orders which often throw them into open conflict with one another in the eyes of the non-Christian world. One missionary is expected to preach from his pulpit doctrines which another denies; one baptizes a convert and somemnly admits him to Christian Communion; but when the convert moves into the adjoining mission-area, another

missionary refuses him admission to the Lord's Table! The hopeless contradictions between Catholic and Protestant, Modernist and Fundamentalist, are a familiar topic for talk and jest in India; while the various bodies, in separate camps, lustily sing: 'We are not divided; all one body we!'

Meanwhile, our Fathers in God at home assure us that 'there is no hurry about Reunion,' and administer reproofs to any adventurous souls who dare to take steps along that dangerous road. Yet to continue the present policy of sending out emissaries of a divided Christendom under diverse denominational flags is as criminal as would have been the sending of small detached independent companies to fight in Flanders, each under its own officers, and instructed to regard all other combatants (even if engaged against the common foe) as rebels against lawful authority.

But what is the use (it may be asked) of criticizing the inevitable? Are we to wait till Christendom is united before sending any more missionaries to foreign lands? Not this! But if we have grasped the tragedy of the present method, which 'stabs in the back' the very men and women whom the Church sends out, we shall see that side by side with the Call to Service abroad is sounded the Call to Unity at home, and, in particular, to such a measure of mutual recognition among the branches of Christ's Church as shall enable converts passing from one to the other to retain their privileges of Christian worship and fellowship.

In this connection, surely the Modern Churchmen's Union may render valuable, if indirect, service to the missionary cause. If it can help to form within the Church at home a body of sane Christian opinion which will concentrate on the great moral principles of Christ, rather than on 'doubtful dogmas,' and will encourage inter-denominational charity rather than inter-ecclesiastical controversy, then it may be paving the way for a real advance of the Way of Christ and the Spirit of Christ among the nations of the earth, and will be strengthening the hands of those who have responded with their personal service to the World Call to the Church of to-day.

THE SUPREME QUEST

(A Christian Apologetic for Plain Men.)

By the Rev. G. F. Handel Elvey, M.A.

WE live in an age in which knowledge has advanced by leaps and bounds. If ideas are of supreme importance, it would be true to say that we live in an altogether different world from the men and women of seventy years ago.

We live in an age of *exact science:* we live in an age in which educated men and women know full well the tremendous difference between what we hope and what we fancy, what we know and what we are not sure of.

We live in an age, too, in which the self-deceptive power of the human mind is well understood. We realize that to *want* to believe anything is to be well on the way to believe it; and so we treat with considerable scepticism conclusions arrived at by the compulsion of desire rather than by the logic of proved facts.

It is failure to realize these things which accounts for much of the pain and disappointment of Christian teachers at their message falling on deaf ears. They deliver the 'Gospel Message' or the 'Teaching of the Church' with clearness and with force, and yet so many men, and so many women, too, in these days, have no ear for it.

The trouble is that our age is too critical to listen obediently to the voice of authority. It does not accept an infallible Bible, or an infallible Church, as a final Court of Appeal. The day has gone by when men and women could be moved by pompous statements about things in their very nature beyond knowledge.

Yet we must live our life, and life for most of us human beings is and must be much more than a merely animal existence. It demands a right attitude towards the Universe, and so the supreme question for us is: What is the essential nature of the Universe? We find ourselves, self-conscious beings, in a world in which we face always the gulf of mystery. As Mr. Oppenheim, the well-known and popular novelist, most ably puts it:

> 'From the earliest dawn of intelligence we walk through life, whether our way lies through the pleasure gardens or across the

> rugged places, along the edge of a mysterious and yawning abyss into whose unfathomable depths we know that some day or other we must commit ourselves.'

Yes, practical as we may be, busy about our immediate concerns as we may be, there is no getting away from the gulf of mystery. *We are self-conscious beings, wonderfully endowed. Why are we here; and where are we going to?* How shall I find an answer to these questionings? There are people who know all about it, of course. There always are people who know all about anything. But I want to find out for myself.

Let me see what the Wonder-book of Nature has to teach me. Let me seek knowledge all around. Let me learn of Science. I do not think that there is any great scientist who would contradict me for saying that the supreme lesson that Science has to teach us is this, that everywhere there is *order*. The Universe is an ordered Universe. Everywhere effects follow their causes with unvarying regularity. There is no such thing as mere chance. What we mean when we speak of chance is that something occurs without design on our part; but the scientist knows of no such thing as mere chance. Everywhere there is order. Everywhere effects follow causes. If I take the astronomer's telescope and study the stars in their courses, or if I take the microscope and study the tiniest of things, always there is order. There is no getting away from it.

The idea comes to me, that *Order is always the result of Thought*. A disordered heap of stones may be thrown down without thought, but no cathedral was ever built without thought. In the world of men, wherever there is order there is thought. And further, where there is no thought there is nothing one can understand or appreciate. You can understand the motives that sway a rational man; you cannot understand a lunatic!

Hence I am led to believe that behind all the Universe as revealed by Science there is *Thought, not blind force*. But we know nothing of thought without a thinker. I conclude, therefore, that there is a Supreme Thinker behind or within the Universe.

My next question is, granted the existence of this Thinker, is it possible to discover His real character—the character of this Being whom we, who believe in His existence, call God?

I will go back to the Wonder-book of Nature, from which I have already learnt so much. Surely if I look long enough, and think deeply enough, I shall find Him in Nature. As I look at the golden glory of some sunrise or sunset, I am thrilled, I am filled with wonder and awe, I feel a sense of nearness to things too great for speech. Surely He, the Creative-Thinker, is a lover of beauty—beauty so exquisite that it is far beyond my power of appreciation. Yes, in the time of sunshine Nature speaks to us wonderfully of God's beauty. But Nature is not all sunshine.

How wonderful our Sussex Downs are when they are lit up by the golden sun! How wonderful the sea along our coasts when it gleams in the silver moonlight! But how cutting the winter wind sweeping over the open spaces! How angry and cruel the sea when it seems to tear at human life and clamour for human sacrifice! Yes, though it may be and often is exaggerated, there is apparently an element of ruthless cruelty in Nature. What does Nature care for the individual? How many lives are produced seemingly for no other purpose than destruction? Though I say the cruelty element may be exaggerated, yet there is plenty of evidence of 'Nature red in tooth and claw.' 'Eat and be eaten' is at least one law of the animal world.

What then shall I say to these things? Nature teaches of God's order, of His beauty, of His bounty, of His majesty—yes, His appalling majesty. . . . I close the Wonder-book of Nature hopelessly. But wait! There is something else. I have overlooked God's highest creation. I have overlooked Man himself! Man, so far as our experience extends, is God's highest creation; because man is a self-conscious being, who is capable of taking his own destiny to a large extent into his own hands; he is capable, too, of being a creator himself in a small way. How absolutely marvellous are the machines that man creates, and perhaps even more marvellous the creations of his literature, music, and philosophy! Yes, comes the thought, if I am going to find out God's character I shall surely find it best reflected in man.

I study human history past and contemporary; I study my fellows with greater care. Surely in studying them I shall find

God. Gloomy people are fond of talking about the evil of the world of men; but if there is evil, there is goodness too. If there is selfishness and thoughtless cruelty, there is a wonderful amount of love manifesting itself in self-sacrifice and kindness and thoughtful care of the interests of others. Yes, despite their imperfections, in spite of failures, it seems as though I do catch genuine glimpses of a Divine character in my fellows. At least I can say this, that if the character of God is like the character of the best men and women I know, I need not be afraid of the gulf of mystery.

But as I study man I come across one who died on the Cross nearly two thousand years ago, and who has more influence in the world to-day than any living man. I find, moreover, that wherever anything good is being done, in nine cases out of ten that good is being done under the influence of this man's character. Even in this critical age of ours there are thousands upon thousands of men and women living noble and beautiful lives under the influence of this man's character. Something in his personality has gripped them and will not let them go. Here is something that does not depend on an infallible book or an infallible church. It is a matter of fact. It is something written in the book of life open before me.

The influence of this man — a man who lived nearly two thousand years ago—grips white men, and black men, and red men, and yellow men; and wherever it extends it causes improvement in character. Compare this man's influence with that of any living man—why the comparison is futile in its absurdity. In places where the names of leading politicians, scientists, playwrights, poets, teachers are unknown, the name of Jesus is a potent force. I find, too, that men of all shades of opinion, whether they call themselves Christians or not, bow before the moral majesty of Jesus. Mr. Arnold Bennett writes:

> 'It seems to me that Christ more than anybody understood the secret of happiness, which is the avowed end of all religious beliefs. Christ taught an all-embracing sympathy. He taught humility, meekness. He taught us to judge not, that we be not judged. He taught forgiveness. He taught the return of good for evil. In a word, His religion was, in practice, the religion of kindliness.'

Surely, surely, comes the thought, in the character of this man, who died on the Cross nearly two thousand years ago, but whose

influence in the world to-day is incomparably greater than that of any living man, surely in the character of this man I have found God—God-incarnate. If some of the world's greatest leaders of thought, past or present, came where we were, we should stand in their honour; but if Jesus came we should, as Charles Lamb once said, kneel before Him.

It is the end of the search. The gulf of mystery indeed remains; but it is no longer a black and horrible abyss, and there is a bridge to cross it. If the character of Jesus Christ is the character of God, then, in spite of everything that may seem otherwise, Love is supreme! God loves us; we are here for a loving purpose: the arms of His love are in the beyond to surround us.

RELIGION AND THE TEACHER

By W. Campbell Brown, M.A., F.C.P., Author of *The Freedom of the Teacher.*

IT is useless for us to blind ourselves to the fact that the centre of gravity of the religious forces in human society is moving ever further from its original position. As a result, the whole fabric of religious influence has reached a stage of unstable equilibrium.

The change of position has gone so far that it is now impossible ever to get the centre of gravity back to its original position, but at least something may be done to ensure that it does not merely pass from one position of unstable equilibrium to another.

This means in plain language that those who from whatever reason—a sense of personal conviction, an historical sense of traditional sequence and loyalty, or even from habit alone—cling to institutional religion must so broaden its scope as to keep this centre of gravity within its own range of activities. It is of no advantage to be content merely to deplore the waning influence of the churches and Sunday schools in moulding the character and tone of the nation. We thankfully realise that that

which is best in our national character and institutions is due to those teachings in the past. To ensure a continuance of these influences in the future we must discover the channels through which they can best be directed.

It is possibly a form of intellectual and moral laziness that causes men to take too close and too limited a view of life's responsibilities; and also it is, as the Dean of St. Paul's has pointed out, that every human institution, because of man's frailty, has in it the seeds of its own decay. We do not need, however, to assume that these seeds are bound to germinate and come to fruition. It is the Divine in the Christian Religion that has enabled it not only to survive, but constantly to grow and spread, in spite of the obvious decay in many of its institutional forms, the decay due to the human element in its organization and application.

It is in consequence of this state of affairs that we find a widespread decline in religious observance side by side with a steadily-increasing cultural growth, the fundamental basis of which is essentially Christian. The ideals embodied in the League of Nations, increasing consideration for the wage-earner, the care and education of children, and the efforts made to check alcoholism and to stop the trade in noxious drugs are instances of world-wide and distinctly Christian activities which are being carried on outside the actual sphere of work of the churches, to whose teachings they undoubtedly owe their origin. It is surely a mistaken view to regret too keenly that all these activities have not been kept in the hands of the churches. This shifting of great Christian activities away from the churches seems to be the logical result of a habit that has grown up among religious bodies of permitting life to be separated into two distinct parts, a religious and a secular, itself probably a direct consequence of too rigid an insistance on dogmatic teaching. In this way religious observance has become a special duty instead of being an intimate factor in our daily life. As a consequence of this state of affairs, the movement of the centre of religious forces that has inevitably accompanied the rapid and enormous increase of literate population and spread of Christian ideals has weakened rather than strengthened the position of organized religion.

Without, however, some organization a great part of these religious forces will be dissipated. It is therefore essential for the churches to make every effort and sacrifice, if need be, to arrive at some co-ordination such as will give the highest possible effect to the spirit of Christ wherever and however it appears amongst us.

To return to our metaphor, if we are to bring back to a position of stable equilibrium a body that is unstable we must apply our force at a particular spot, dependent upon the position of the centre of gravity. We must therefore find where the greatest religious influences are being, or are capable of being, exercised under present-day conditions. In doing this we must not, of course, limit our definition of religion by regarding it only from the institutional aspect. We must regard it in its broadest sense and, in the spirit of James in his Epistle, look to the acts and doings of daily life. Every influence that is applied to a human being to direct the conduct of his life is of religious significance, and so far as such influences inculcate self-control and self-denial in the interests of others—duty to one's neighbour, the practical expression of love of one's neighbour—so far are they Christian in their spirit.

So long as education was in the hands of the monasteries and their historical descendants, the greater and the smaller public schools and the actual Church schools themselves, the inculcation of these principles was derived through the medium of teachers directly from the churches. Now, however, as already said, with the spread of literacy the number of influences moulding men's minds has enormously increased. No longer can the churches claim to do men's thinking for them, or even vicariously undertake their self-sacrifices for them and their redemption. With this new power of reading and thinking for themselves men must learn to find their own mental and moral salvation, with, it is hoped, all possible help from the churches.

The churches, therefore, no longer have complete control of the most powerful of all the influences that can direct the Christian ideal in the future, namely, that of the teachers.

It is here, then, among the teachers, that there must be applied whatever religious influence is required to ensure some

equilibrium among the religious forces of the future. No one can deny that here is a reserve of cultural energy of almost infinite capacity. It is only necessary to think for one moment of the hundreds of thousands of teachers, daily engaged in this country alone, in exercising the best influences of which they are capable upon the rising generation to realise that it is to them above all to whom we must look to keep alive the sacred flame of true religion.

Devolution in any form and under any circumstances involves two essential qualities on the part of those handing over responsibilities, namely, courage and faith—courage to take a step forward, faith in its success, in the form of confidence in the persons upon whom the duties are to fall. Our churches must have faith in their own preaching that their religion can do all that they claim for it, namely, bring men's minds to a realization of God's eternal purpose and goodness, and also the courage to entrust most of their work to those who help to inherit their tradition, a keen and educated laity.

Writing from experience that has been accompanied by daily contact with teachers and people of similar education, one has been struck by the depth of religious feeling that is being maintained and cherished by men, and especially women, who have cut themselves off from adherence to any definite religious institution. As a class they are sound, deep thinkers, full of a real religious fervour, convinced that a true religious ideal must be at the heart of all human life, but entirely unable to accept the more or less complicated dogmatic teaching of the churches. It is to these teachers, a type of the best and most earnest in our schools of to-day, to whom we must look if the teachings of Jesus Christ are to have their fullest force in the generations to come. The problem is how to co-ordinate their work and give it all a united force and power.

Nothing can be done until the churches are willing to make great sacrifices in the details of dogmatic teaching and be satisfied with a belief reduced to its absolute essentials.. We must find the H.C.F. in every sense of all Christian teaching, and each church must gladly accept into its communion all who accept this highest common factor and do their best to live up to the teaching of Jesus Christ. Then, and not till then, will the

churches be able to co-operate and help to direct the teaching profession in the work that has already fallen into their hands, the moral training of the future generations.

Man has long since passed beyond the tribal to the national stage, and is now even moving away from the latter towards a great international brotherhood: a splendid opportunity for Christianity, its very spirit. This change involves the breaking down of all the artificial barriers that have so long separated one Christian body from another, and even the Christian religion from others. Are Christians afraid of the supremacy of their own religion, so wanting in faith that they are unwilling to make use of the beautiful writings of other great religions, and teach the evolution of the religious ideal to its wonderful culmination in the teachings of Jesus Christ?

To be quite frank, this is what thoughtful lay teachers will want to do, to show the way in which a true view of religion makes it the coping-stone of all the knowledge and experience of mankind; how all true knowledge leads, if only a small part of the way, to the knowledge and love of God.

Would it be possible for some of our leading spiritually-minded men in the teaching profession to get together with some of the leaders of our churches and formulate a line of study and teaching for our schools that will not only prompt the rising generation to a life of self-denying effort, but also inspire them with a real interest in the origin and growth of religious belief and its meaning to man?

In some such way we may help to break down the unfortunate line that has been drawn between the religious and the secular in education, and make religion an interwoven part of man's intellectual as well as of his moral training. Perhaps, too, at the same time we may be able to train mankind to apply its ever newly-acquired knowledge always and only for the good of man, and not for destruction and evil.

ANGLO-CATHOLICS AND 'THE CHURCH'

By the Rev. J. S. Bezzant, M.A., Vice-Principal of Ripon Hall, Oxford.

TWO small publications have recently appeared which together provide a statement of the ideals, aims, and teaching of Anglo-Catholicism, and so possess a claim to the careful attention no less of those who are lacking in sympathy with this movement than of those who are its enthusiastic supporters. The first is by Dr. Goudge, Regius Professor of Divinity at Oxford,[1] the second is by Dr. Darwell Stone,[2] Principal of Pusey House, Oxford. Both write of Anglo-Catholicism from within.

Dr. Goudge, who states that he has no commission to speak for anyone but himself, states and defends the Anglo-Catholic ideal in general terms; he appeals, in particular to the signatories of the 'Call to Action,' for the toleration which he is willing to extend to other parties in the Church of England, and which, in his opinion as in ours, is the one thing most needful at present if any healthy solution of the existing conflict is to be found. He does not write of Anglo-Catholicism as though it were already perfect, nor does he forbear criticism of it, while he definitely dissociates his own outlook from that of the 'Extremists,' whom he feels called upon to defend.

We hope we shall not be misunderstood if we say that in some respects Dr. Stone is more representative of Anglo-Catholicism. He is the greatly respected and acknowledged leader and spokesman of its cause in the Church Assembly; he has the confidence even of the *Church Times*, which believes the Anglo-Cahtolic interests to be safe in his hands. In the book before us he is more concerned with the teaching than with the general ideals of Anglo-Catholicism, and to state them rather than to defend them. When he uses argument, it is almost ex-

[1] *Conflicting Tendencies in the Church of England.* A. R. Mowbray and Co. (Price 1/-.)

[2] *The Faith of an English Catholic.* Longmans, Green & Co. (Price 4/-; Paper Covers 2/6.)

clusively concerned with secondary matters of difference among those who are in fundamental agreement with him. On matters of fundamental difference between himself and Modernists he does not argue at all. Quite as explicitly as Dr. Goudge, Dr. Stone makes a plea for toleration, and of the same kind, maintaining that its necessary limits will in time be decided, not by methods of exclusion, but rather as those who are not within them remove themselves. In neither of the writings before us is there any talk about Modernists having no place inside the Church of England or of extreme Evangelicals being happier elsewhere; both pronouncements are characterized by a clearness and a courtesy we should wish to emulate. If gestures of friendliness are more frequent in Dr. Goudge's pamphlet, this is because he is more concerned than Dr. Stone with the relation of the Anglo-Catholic to other Church ideals. The present writer cannot deal adequately with the statements of these learned theologians. He ventures to write of them at all only because it is his opinion that, if others equally learned differ from them, the explanation is to be found in differences not so much of learning or of mental capacity as of mental orientation, and in widely differing ideas of the kind of evidence which can justify claims to knowledge of the Divine Will and guidance, and of the nature and purpose of these. It may be worth while to indicate once again where exactly on a fundamental issue the claims of Anglo-Catholicism fail to commend themselves to us, and why.

We are presented with something with which at first sight we are wholly in sympathy. It belongs to 'the spirit of the age.' It is that Anglo-Catholicism is a protest against insularity in religion; Anglo-Catholics cannot be nationalists in religion, and the Church is supra-national. It is to the Church as 'the home of the Spirit, in its wide extension in time and space, and not specially to the Church of England, that Anglo-Catholics appeal alike in matters of doctrine, of morals, and of worship.'[3] The Church, so described, seems to mean nothing less than 'the whole body of Christian people dispersed throughout the whole world,' or 'the blessed company of all faithful people.' It is obvious that if an appeal for a decision in matters of doctrine, of morals, or of worship be made to the Church in this sense, the one inevitable result would be a decision for wide differences in

[3] Dr. Goudge, p. 13.

doctrine and in worship, and to a less extent in morals. Such a decision would be abhorrent to Anglo-Catholics, though not to Modernists.

Accordingly, despite phrases about the Church as 'the home of the Spirit in its wide extension in time and space,' the Anglo-Catholic appeal is to something narrower. To what? Avowedly not only to the Church of England, as avowedly not only to the Church of Rome, nor only to the Eastern Churches. Equally explicitly it is not to the undivided Church of the fourth or early eleventh centuries, since which date, whatever may be said of the inner unity of the Church, there has certainly been no Church undivided in doctrine, worship, and morals. Yet these are the matters concerning which Anglo-Catholics appeal to 'the Church.' There is therefore some *prima facie* justification for the description of the Church to which Anglo-Catholics appeal as 'a nebulous something existing only in the imagination.'

That anyone should feel this to be so, Dr. Goudge finds 'not a little surprising.' He says that Anglo-Catholics mean by the Church what the Bible and the Creeds mean by it. 'They mean the "people of God," the visible body, or society, which God has chosen to receive His revelation of Himself, to enjoy His peculiar rule and blessing, and to attract the world to Him not only by the preaching of the Gospel, but by the holiness, the beauty, and the joy of its corporate life.'[4] This is finely said. But if we look on the Christian world to-day, where are we to find such a visible body or society? If we have regard to the many imperfect realizations of this ideal which exist, and take them altogether, how are we to find any sort of unity in doctrine, worship, and morals, such as Anglo-Catholics desire? Where then is the required society? Like Bishop Gore, Dr. Goudge maintains that it was not founded, but was *refounded*, by Jesus. 'It was the Church, and nothing else, that He rebuilt.'[5] 'The Catholic Church did not arise out of the voluntary association of individual believers, or of local Churches. It was there from the first, and not to be a member of it was not to be a Christian.'[6]

This theory presents us with two difficulties. The first concerns the refounding of the Church by Jesus. The existing Jewish Church was what it always had been, the apotheosis of nationalism, the one thing Anglo-Catholics (and ourselves) are

[4] p. 11. [5] p. 12. [6] p. 13.

sure the Christian Church is not. Jesus not only discarded most that was characteristic of Judaism and ignored or set aside its divine law, but He was condemned and executed by its divinely appointed officials and custodians. Historically the new Christian society arose as a result of His life, His teaching, and His resurrection. For the first disciples it was separated from Judaism by the thin red line of the Messiah's blood. Unless eschatology completely blotted out any thought of the future, Jesus must have known that some movement would result from His mission, and without doubt He intended His original disciples to take a leading part in it; but that He laid down the organization of the Catholic Church as it has developed, or anything like it, there is no good evidence at all. What the 'refoundation' theory requires is not a vague possibility that He may have done so, but definite evidence that He did. To us there appears to be less evidence of any such intention on His part than there is on the part of John Wesley to 'refound' the Church of England. Can what happened in the case of Jesus be legitimately described as 'refounding' the Church? Is not the historical origin of the Christian Church what we should call a schism, brought about by the attitude of the Jewish Church towards Jewish Christians? It seems to us that, from the Anglo-Catholic point of view, the weakness of the idea that Jesus refounded an existing Church is that it proves too much. By the same argument it can equally reasonably be maintained that founders of Nonconformist bodies have 'refounded' the Church without ceasing to be of the Church; their new societies have generally rejected far less of the Church's doctrine and practice than Christianity rejected of Judaism.

Our second difficulty concerns the contention that the Church did not arise out of a voluntary association of individual believers. 'It was there from the first.' Let it be granted that any body of men is something greater than the sum of its members. Let it be granted that the ideal of the Church has not yet received more than a very imperfect embodiment. The appeal for guidance in matters of doctrine, morals, and worship is not to such an *ideal*, but to some visible embodiment of it. The particular embodiment which came to be the Christian Church manifestly did arise 'out of a voluntary association of individual believers.' What exactly 'was there from the first'? Historically, Jesus,

calling to His disciples to follow Him, and their association with Him was presumably voluntary. When, after Pentecost, believers were the more added to the Lord, was not this by their voluntary action because they believed? So far as our evidence goes the confession of faith required of them was so simple that there was hardly any possibility of doctrinal difference among those who accepted baptism into the Name of Jesus as Messiah. The society grew as other societies grow and maintained a visible unity either by absorbing new elements or else, much later, by excluding those who would have brought them in. For a long time it seems to have excluded very little. It is really difficult to grasp what we are intended to understand by the statement that the Church 'was there from the first.' Of course it may be said that in the Divine Mind it existed from before the creation of the world, but this is to speak philosophically, not historically, and presumably Dr. Goudge is speaking as a historian.

But leaving on one side questions of origin where so much is obscure, we have yet to discover what Anglo-Catholics mean today when they speak of 'the Church,' to which they appeal in matters of doctrine, morals, and worship. Dr. Goudge admits that the exact boundaries of 'the home of the Spirit in its wide extension in time and space' cannot be defined. It may be thought that Professor Goudge gives an indication of the Church to which Anglo-Catholics appeal in the following statement, that Anglo-Catholics

> 'wish to correct the spirit of every place and age by the Holy Spirit of God; and we think that the mind of that Spirit can best be known by learning what in the thought and practice of the Church all down the centuries has been at once most nearly universal, and most widely fruitful in good.'[7]

But he is explicit that this appeal must be critical.

> 'It does not follow, because similar phenomena appear in Eastern and Western Christendom, that it is the Holy Spirit Who has caused them to be there; for East and West have been subject to common sources of corruption . . . But even an uncritical appeal to the mind of the Church is better than no appeal at all, and the merely individual and national outlook which is thus left undisturbed.'[8]

We will only mention the possibility of some wide differences in opinion in understanding the phrases 'fruitful in good,' 'sources of corruption' in this connexion, for as a general statement Dr. Goudge's sentences commend themselves as obvious

[7] p. 14. [8] pp. 15 *f.*

common-sense, and we are whole-heartedly with him. But from the Anglo-Catholic point of view our difficulty is this. If the limits of the Church to which appeal is made in matters of doctrine, morals, and worship cannot be defined; and if, even in the case of phenomena prevalent both in East and West, a critical appeal is to be made, the all-important questions arise, Who is to make the appeal?; and, Whose judgment as to the result is to be accepted? That of the individual?; that of a group of individuals?; or that of a national Church? The last would seem to be the only answer which even approaches to the Catholic spirit. The Church of England made such an appeal and reached such a decision at the Reformation, and may presumably do so again. Anglo-Catholics have the same opportunities of gathering the riches of learning and experience, worship and art, from whatever sources they please, and of making them known and appreciated within the national Church to which they belong, as are open to all. But for individuals, or groups of individuals within the national Church, to appeal in this matter from its judgment to their own, seems to us to be a spirit, not of Catholicism, but of Protestant eclecticism. A national Church may not be the highest ideal; we may work for a better. We only maintain that it is the highest at present open to us. The choice at present is not between it and something wider, but between it and something narrower. As far as his theories go, when Dr. Goudge claims that Anglo-Catholics appeal to some wider Church than a merely national one, we are unable to feel that he meets the charge that this wider Church is 'a nebulous something existing only in the imagination.' It would have been more gracious to have described it as being, like Plato's types, laid up in heaven; but it would still have been equally inaccessible as an authority in matters of doctrine, morals, and worship to be believed in and practised on earth by people who have to take account of the science and of the facts of history.

The Church to which Dr. Stone represents Anglo-Catholics as appealing seems to be something more definite and tangible, but we are not sure whether this is so only because less is said of the nature of the appeal. The meaning he gives to 'the Church' is clearly expressed when he says:

> 'The Church thus formed was the instrument of God . . . As time went on and the Church grew, its limits were clearly seen. The mem-

> bers of the Church were those who believed the orthodox faith, who had been baptized into the body of Christ, and who continued in communion with the episcopal ministry which had descended from the apostles.'[9]

For Dr. Stone, the Church is the teacher of the truth; the authority of such councils as have once been universally accepted is complete for all time. 'For many Anglo-Catholics the appeal to antiquity has less weight than other considerations; and if there be universal acceptance within the Church' it is not for them a serious question at what date it is found.[10] 'But, whenever it can be determined that there has been a decision to which the Church as a whole is permanently committed, the acceptance of that decision is obligatory.'[11] Some Anglo-Catholics, but by no means all, are willing to assert that the primacy of the Pope 'has a degree of divine right or divine authority.'[12] What can possibly be meant by *degrees* of divine right we are no more able to imagine than is Dr. Stone at the pains to instruct us. But apart from the question of the Pope, it is clear that what we have in this conception of conciliar decisions is really historical fatalism. Any opinion which could establish itself so firmly as to secure the authority of an Œcumenical Council universally accepted, would thereby be held to be true and the result of divine overruling, incapable of being thereafter proved inaccurate or untrue, and so for ever unalterable. The possibility of arriving at any such decisions in the modern world is sufficiently remote, but the acceptance of the theory makes it impossible to regard the decisions of the great councils except as absolutely and for all time true. Any conception of them as true relatively to the conceptions and knowledge of their time is ruled out. And yet Dr. Stone is well aware that in at least one fundamental matter the views of modern theologians are utterly different from those of the framers and acceptors of the conciliar decisions—viz., Scripture. All the dogmatic decisions were the work of men who regarded the whole of Scripture as equally authoritative, if not infallible. But the most he recognizes is that *some* Anglo-Catholics have accepted historical and critical methods of Biblical study and have found no difficulty in fitting the new opinions 'into their theological beliefs.'[13] Be

[9] Dr. Stone, pp. 15*f*.
[10] p. 19.
[11] p. 22.
[12] p. 20.
[13] p. 18.

it noted that the foundation is the theological beliefs, not the Scripture which historically was so largely the foundation of those beliefs. One of two things is quietly assumed; either that the revolutionized view of Scripture has not fundamentally changed the nature and scope of its authority, or else that the task is merely to square the revolutionized view with the theological beliefs, and not to reformulate the beliefs the historical basis of which has been so radically changed. It is the conviction of Modernists that neither assumption has been or can be justified.

There is, however, another side to this matter. It is obvious that modern Anglo-Catholics appeal to something besides decisions of universally accepted general councils, and if, so far as we can judge, their theory of the Church to which they appeal is indefinite, we fear that in practice it is something only too definite. So much indeed is clearly stated in Dr. Goudge's paper. Of extreme Anglo-Catholics he says that they want to do for England to-day what 'the Counter-Reformation has done for Belgium, for Northern France, and for Southern Germany,' and that to try such a system 'means to try it as a whole.'[14] Now the distrust of and opposition to extreme Anglo-Catholicism is due precisely to the introduction of doctrine and of practices which are neither primitive, nor in any but the Roman sense, Catholic. They are merely the modern developments of the Counter-Reformation. Of that movement Dr. Goudge writes:

> 'It takes too little account of modern knowledge; it lays a stress upon authority which hinders and discourages the right use of the mind; in its desire to win the multitudes it accommodates itself far too much to their moral and intellectual standards; in important respects it is singularly out of touch with the Catholicism of the New Testament.'[15]

How can any form of religion of which this is true escape a far worse insularity than that which Dr. Goudge so strongly deprecates? The only result of escaping from geographical insularity seems to be a mental insularity which is a far worse bondage, for the essence of the Counter-Reformation system, especially as it exists to-day, is its *authoritativeness*. And in fact up and down the country the teaching in our Anglo-Catholic churches is becoming more dogmatic and more authoritative precisely at the time when the whole temper of the age is set

[14] Dr. Goudge, p. 8. [15] Dr. Goudge, p. 4 *f*.

strongly in the other direction. Thoughtful people willingly recognise the values in Anglo-Catholicism for those who are able to accept it, but increasingly they are no more able to take seriously the grounds on which it is made to rest and is recommended, than most of us can take seriously the exclusive claims of modern Rome.

There are other issues raised by Dr Goudge's pamphlet which, if space permitted, we should wish to discuss. We may briefly refer to two. The Professor writes: 'Our faith rests upon facts of history, interpreted and applied by the Spirit of God; and since neither facts nor their meaning change there is a "faith once for all delivered."' He adds, however, that 'far more things change than most of our fellow Catholics recognize.'[16] But *is* there any fact the meaning of which is not liable to change when confronted with a mass of new knowledge to which it stands in vital relation? And although facts do not change, opinions as to what are and what are not facts of history do change and have changed. So far as the 'faith once for all delivered' rests upon facts of history, is it not liable to change with changing opinions about the 'facts' of history upon which it rests? Such changes do in fact constitute the main difficulty by which traditional Christian doctrine is beset. Or again, if such practices as devotion to the Blessed Virgin and appeals for the prayers of saints rest on a basis 'too completely speculative for them to be forced upon anybody,' must not the same be said of a dogma which purports to declare unto us not the Divine Existence, Nature and Will, but the very *mode* of the Divine Existence?

One more point. Dr. Goudge refers to some who 'claim to hold their position in the Church of England while rejecting what almost everyone else regards as the plain meaning of the Creeds, and whose position has come definitely under the corporate censure of the Bishops.' The position of these men he regards 'in much the same way that he regards the position of those Anglo-Catholics who, as it seems to him, refuse the canonical obedience which they owe to their Bishops.'[17] First, we demur to the definite 'corporate censure of the Bishops'; their Lordships have expressed themselves ambiguously if not contradictorily on this matter. Secondly, a definite pronounce-

[16] p. 30 *f.* [17] p. 29.

ment by the Episcopate that it is dishonest to remain in the Church or in its ministry while, for example, unable to accept the Virgin-birth or the physical resurrection as historical facts, would force some of us to resign; others would fight; but all Modernists would acknowledge the right of the existing tribunals to decide the question of their going out or of their staying in the Church. Yet the Anglo-Catholics whose position Dr. Goudge regards as similar to that of the Modernists would almost to a man refuse to recognise the authority of any existing court to which a practical appeal could be made or from which a practical decision could be obtained.

Modernists who read Dr. Goudge's pamphlet and Dr. Stone's book will come to realize, more than some at present do, that Anglo-Catholicism is a wide and rather loose term embracing many people and opinions by no means altogether agreed or consistent. It would be almost as easy, and certainly as useless, to play off individual Anglo-Catholics against each other as some of them are apt to do with individual Modernists. However apparent or great may be the present differences between Dr. Goudge and the Modernists, it will be felt that he and they are working together with much the same end in view and in much the same way. If Dr. Stone's book causes us some dismay by reason of the gulf which it shows to exist between his teaching and our position, we remember that we are dealing with a statement rather than the arguments in support of it. We are glad to have such representative statements. At the same time we feel that our differences are differences, and not merely misunderstandings to be removed by clearer statement. In particular is there need for more convincing reasons than any with which we are already acquainted to justify *the claim to divine authority* for metaphysical doctrines and ecclesiastical order and organization which Anglo-Catholics regard as *de jure divino*. We know, as clearly as Anglo-Catholics can state it, what the distinctive Anglo-Catholic position is: what we want to know are the reasons by which it is justified at the bar of reason, conscience, and Scripture.

CHRISTIANITY AS THE WAY*

By the Right Rev. H. Hensley Henson, Lord Bishop of Durham.

'About that time there arose no small stir concerning the way.'—*Acts* xix, 23.

CYNICAL observers of international politics have often observed that few danger signals are more formidably significant than an ardent and general advocacy of goodwill and peace between the nations. A student of ecclesiastical history might, perhaps, be justified if he carried the same observation into a religious application, and regarded an unusual insistence upon Reunion as an evidence of uncommonly accentuated sectarian strife. Certain it is, that within recent years there has been much discussion of this subject: and yet, whenever any serious effort has been made to translate the fraternal language into some congruous expression in practice, the obstacles prove themselves to be as formidable as ever. It would almost appear that, when Christians are most settled on uncharitable courses, they indemnify their consciences by an unusual indulgence in fraternal profession. The most discouraging literature in existence is the history of efforts to restore external unity to the Christian Church. The whole treatment of the difficult practical problem of Reunion will be finally determined by the conception of Christ's religion which is implicit in the minds of those who are the spokesmen of the sundered churches. What is the basis on which negociations are to proceed? What is intercommunion to be understood to indicate? What is the indispensable qualification, the one thing needful, of a communicant? Who is divinely empowered to fence the Lord's Table against the approach of the Lord's people? Can brotherhood in Christ really exist between Christians who will not unite in the Holy Communion? Ought not serious negociations between the separated branches of the Christian Church to proceed on the basis of recognized fraternity? If so, ought they not to be prefaced by a common reception of the Lord's Supper, since such

* Preached in Westminster Abbey on the Third Sunday in Lent, March 7th, 1926, at Mattins.

common reception is the only divinely authorized method of publicly professing brotherhood in CHRIST? A recent episode in the diocese of St. Albans, which has gained considerable notoriety, has raised these questions in an acute form. Perhaps it will be worth our while to go back to the beginning of Christian history, and see how CHRIST'S religion impressed men when the impress of its FOUNDER'S hand was yet clear and recent.

The sacred historian is describing a notable occurrence in the life of the great missionary Apostle, ST. PAUL. He had preached the Gospel with marked success in the important city of Ephesus, and already the effect of his preaching was attracting the general notice, and even affecting the general life. It was felt that much would have to be changed in the use and wont of Ephesus if this new religion were to replace the established idolatry: that many profitable vested interests, commercial and ecclesiastical, would be endangered: that many comfortable time-honoured customs would be disallowed: that the whole aspect and habit of Ephesian society would be strangely transformed. As the perception of all these probabilities grew in men's minds, they were greatly perturbed. '*About that time there was no small stir concerning the way.*'

'*The Way*'—it is the oldest of all the names by which the religion of JESUS has been known among men, and it discloses one aspect, and (as I must needs think) a very important aspect, of that religion, an aspect, moreover, which we are at all times but too ready to let slip from mind. The name is used no less than six times in the Book of the *Acts*, and it is found nowhere else in the New Testament. What did the name suggest? We are reminded that Christianity did not at first impress men in those characters which have been paramount in later ages. The disciples of CHRIST did not appear to the Jews as conspicuous for some distinctive doctrine which they maintained, nor yet were they supposed to be rigorously organized as members of a Church. Questions of doctrine did not emerge until the earlier enthusiasm of Faith had begun to subside, and Christians found themselves compelled to explain and justify the beliefs which they professed. In the stress of controversy creeds grew long and tempers grew short, until the notion of 'Orthodoxy' as almost identical with genuine Christianity had rooted itself in men's minds, and every profession of Christian belief was

garnished with an appendix of anathemas against those who dissented from it in any particular. To this day the proud title which the Eastern Church arrogates to itself is that of 'The Holy Orthodox Church.' Conflicts with respect to the constitution and claims of the Church never become clothed with supreme importance until an even later period. No; it was not a detailed theology, nor a masterful Church, which faced men on the morrow of Pentecost, but a new manner of life, '*The Way*' of JESUS. Christians arrested the notice of their neighbours by their superior morality. They were clean-living, fraternal, dedicated persons, and these qualities were suggested by the names which were current among them. They called one another '*Saints*,' and '*Brethren*,' and '*Beloved*,' and '*Elect*.' This notion of Christianity as primarily a Manner of Life was properly latent in the Christian claim that the Church of CHRIST is really '*The True Israel*,' '*The Israel of God*,' for that claim implied acceptance of the old Jewish obligation to obey the Divine Law, only the obedience which CHRIST required and made possible transcended that which MOSES claimed as '*Spirit*' transcends '*Letter*.'

2. I do not find that the Christians in those first days carried themselves as rebels against the State, nor yet that they preached a crusade against the established system of society, although that system was in many respects confessedly defective. But when the '*Way*' which they followed led them far apart from the beaten road of 'use and wont' which their contemporaries were treading, they still followed it, none the less resolutely because their doing so immersed them in much odium and even brought them under bitter persecution. In process of time their loyalty had its reward. The pagan world capitulated to the Christian Church, and exalted to acknowledged supremacy the religion which it had persecuted to the death. There came into existence a new kind of civilized order, and this is historically described as Christendom because its distinctive postulates have a Christian origin. The pagan world had capitulated on terms very favourable to itself. Christendom has never been more than a rough sketch of a genuinely Christian society, and sometimes it has declined into a melancholy caricature. And then to follow '*The Way*' of CHRIST has involved for genuine Christians just such a departure from the 'use and wont' of

corrupted Christendom as the first Christians found themselves required to make from that of the pagan world of their time.

3. There is, indeed, a startling similarity between the situation of the Church in the first centuries and its situation to-day. Now, as then, the stress of the conflict is disclosed not in reference to the *belief*, so much as in reference to the *morality*, of CHRIST'S religion. True it is, indeed, that belief and morality are closely linked, so closely that in the long run their harmony must be plainly seen, but in the changing life of society the connexion may be less apparent than it is intimate, and conduct must always challenge a degree of public attention which belief may succeed in avoiding. The standards and values which the Christian learns from his LORD, and accepts as the governing condition of his own behaviour in society, conflict with those which are generally recognized in the modern world so sharply that the Christian profession is again bringing with it to the man who sincerely makes it a sense of strangeness, almost of exile. A recent writer concerned with the advocacy of classical studies does not scruple to assert that the 'nearest spiritual kin of our time' is in the fifth and following centuries before CHRIST. Perhaps the larger and more confused life of the first centuries of the Christian era deserve the description even better. As the student considers the literature and monuments of the Roman Empire he is arrested again and again by features which are almost startlingly modern. He finds himself to his own amazement more in sympathy with the leaders of the ancient civilization than with the Christians whom they regarded with such dislike and treated with such harshness. As a child of his own age, shaped by its culture and sharing its ideals, the educated man of to-day finds himself at home in that older civilization which has come to life again in modern Europe. He is, perhaps, disposed to wonder why the Church adopted so harsh an attitude towards the imperial civilization, and half-inclined to regard with an impatience (which easily passes into disgust) the severe and restricted morality of the primitive Christians. Had we been living at the time we should have done better justice to the Church, for we should have seen that ancient civilization in a truer perspective, and judged it, not merely by its supreme literary and artistic creations (which, so far as they have survived the ravages of Time, form the principal materials of

modern judgment), but by the cruel, gross tradition of ancient society which reigned in social intercourse and gave atmosphere to life. Then we should have understood that to tread the '*Way*' of CHRIST'S service was not easily harmonized with conformity to the 'use and wont' of the fashionable Roman world. We shall see something more than mere ascetic moroseness in the mingled fear and loathing which Christians professed when they contemplated the world of their contemporaries: and, perhaps, we shall not withhold all sympathy from those who fled from society to the untenanted wilderness. The stern admonition of ST. JOHN will not lack justification when addressed to the subjects of NERO or COMMODUS: '*Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*'

4. The occasion of the riot in Ephesus, to which the text refers, is very suggestive. The leading local industry was the manufacture of '*Silver Shrines of Diana*,' objects which were sold very profitably to the vast multitude of pilgrims which came from far and wide to worship at the far-famed temple of the Goddess. What Durham was in the Middle Ages, when the Shrine of CUTHBERT drew multitudes to seek healing in Durham Cathedral, or what Lourdes is in the world to-day, that Ephesus was in the world of antiquity—a centre of popular devotion, around which had grown up a highly-organized and gainful business. The Ephesian craftsmen feared, not without reason, that their trade stood to suffer from the spread of Christianity. Devout followers of JESUS were not likely to purchase many of DIANA'S '*Silver Shrines*.' So they raised the cry of 'The Trade in Danger,' and made a mighty tumult of indignant protest. '*About that time there was no small stir concerning the way.*'

The words describe exactly the situation in Christendom to-day. Everywhere, sometimes in mockery, sometimes in the service of their own party interest, sometimes in genuine trouble of conscience, men are asking what is the true bearing of CHRIST'S religion on the organization and conduct of the world's trade. Among us also, as among the people of Ephesus when ST. PAUL came to them with the message of the Gospel, '*there is no small stir concerning the way.*'

5. The '*Way*' of CHRIST has run through every variety of political and economic organization. It does not seem to have

been blocked by the most untoward social circumstances. The slave and his owner, the serf and his lord, the tradesman and the noble, the employer and the workman, all sorts and conditions of men have travelled on that '*way*,' and are travelling still. We need not concern ourselves greatly with the large bewildering questions of social and economic policy which divide statesmen when we consider solemnly in the Lord's House the requirements of personal duty. '*The Kingdom of God is within you*,' said CHRIST, and if but that Kingdom be set up there in our surrendered hearts, it is on the way to be set up throughout the whole sphere of our personal influence. To every sincere servant of CHRIST, as he humbly and reverently addresses himself to the appointed tasks of life, seeking to walk in the '*way*,' the prophet's comforting assurance shall not fail of fulfilment: '*Thine ears shall hear a voice behind thee, saying, This is the way: walk ye in it, when ye turn to the right hand, and when ye turn to the left.*'

There is much, very much now, in the circumstances of English life to depress and discourage a thoughtful Englishman. The circumstances of the nation are very perplexing, and even filled with menace. The shadows of economic dislocation and social unrest lie darkly on the country, and nowhere so darkly as on my own Durham. Whether there are any really trustworthy indications of a change for the better in our industrial situation is a question to which different answers will be returned, according to the difference of men's temperaments, points of view, knowledge of the facts, individual interests. We may hope, and speculate, and desire: we cannot know. But here, in GOD'S House, we are concerned, not with material prospects, but with moral obligations. Not our probable fortunes, but our certain duties, engage our thoughts. Whether the former be prosperous or gloomy, the latter will claim us. Just because the circumstances in which we are living have become so difficult, our anxiety to discern the '*way*' of CHRIST'S service should be the more genuine and acute.

As in the State, so in the Church. There is much in the outlook to alarm and depress a considering Christian man. The episode to which I alluded in the beginning of my sermon throws a revealing light on the unreality of much that is now fashionable in the religious world. '*Let love be without hypoc-*

risy,' says ST. PAUL shortly and sternly. There never was a greater parade of fraternal profession. Is there any real lessening of sectarian feeling? Lent, we remind ourselves, is a season of personal discipline. It is well that we should humble ourselves to the unpalatable task of self-criticism. '*Try your own selves whether ye be in the Faith*,' says the plain-spoken Apostle, '*prove your own selves*.' This year, it seems to be evident, is destined to have a decisive effect on the fortunes both of the Church and of the nation. With what spirit shall we go forward? Surely, in the spirit of the Psalmist's prayer, '*Show Thou me the way that I should walk in, for I lift up my soul unto Thee*.'

The Alpha and Omega of human duty is to do the Will of GOD, and that Will is surely done in every life which is frankly yielded to Him. Forward then with a good courage, with this petition on our lips, and this desire in our hearts, '*Thy Will be done*.' If so we think, speak, act, we cannot really fail, though our perplexities deepen and our circumstances darken into disaster: '*The world passeth away and the lust thereof but he that doeth the Will of God abideth for ever*.'

BOOK REVIEWS

CATHOLICISM BEFORE CHRIST.*

'The line of least resistance is to allow two types of religion—some kind of idealism for the educated, and what we may call (without meaning any offence) Catholicism for the ignorant.' Now it needs to be recognised that Catholicism, in the sense in which the term is used by Dr. Inge in the above quotation, is far older than Christianity. And Dr. Angus's important volume which deals with the so-called Mystery-Religions may be best described as an attempt to trace the growth and development of pre-Christian Catholicism from the time of Alexander the Great, and to describe the causes of its ultimate defeat at the hands of the Christian Church by the conversion of Constantine.

And yet to speak of 'the ultimate defeat' of the Mystery-Religions is in point of fact scarcely legitimate. For just as the legalistic spirit of Judaism invaded the primitive Gospel of the Man of Nazareth, so the clear stream of Christian truth has been coloured, and even polluted almost at its source, by a thousand tributary streams of sacramentalism, magic, superstition, asceticism and the like. Hence, as Professor Lake maintains with reference to the Eucharist, while it is true that 'the Catholic doctrine is much more nearly primitive than the Protestant,' yet the Catholic in winning his case has proved too much, since 'the type of doctrine which he defends is not only primitive but pre-Christian.'

* *The Mystery-Religions and Christianity*, by S. Angus, Ph.D., D.Lit., D.D. John Murray, 1925. Pp. 357. Price 15s.

The sub-title of Dr. Angus's book offers in reality a truer description of its contents than the title proper. The book is essentially 'A Study in Background.' For while the reader will gain from its perusal a valuable impression of the nature, attractiveness, defects, and virtues of Mystery-Religions in general, the extent of their influence upon Christianity during the three centuries from Paul to Constantine is indirectly implied rather than categorically asserted.

The task of defining for those unacquainted with the subject the precise character of a Mystery-Religion is far from simple. Originating in a primitive type of nature worship, we may say that all varieties of Mystery faiths are first and foremost religions of symbolism and of pictorial representation. Both historically and theologically they appear woefully weak, for unlike Christianity the Mysteries were devoid of all historical foundation. Owing allegiance, so to say, to an exalted Christ in the person of an Osiris or Serapis, possessed of their Madonna, their *mater dolorosa,* their Queen of Heaven in the compassionate figure of the regal Isis, they offered no counterpart to the historical Jesus of the Christian creed. Accepting von Hügel's threefold division of the elements of religion into the Institutional, the Mystical, and the Intellectual, it can be claimed for the Mysteries that institutionally and mystically they were strong, but that intellectually their appeal was negligible, since, as Aristotle affirmed, 'it is not necessary for the initiated to learn anything, but only to receive impressions and to be put into a certain frame of mind.'

On the other hand the very vagueness of their symbolism, the very fluidity of their conceptions, the very catholicity of their religious temper were a source of strength, in that every individual was enabled to find that of which he was in search, and to interpret symbols originally crude, or even, it might be, frankly indecent, in a manner exactly suited to the level of his own spiritual attainment. 'Every note in the religious gamut might be struck, from the crassest materialism of Phrygia to the purest yearnings of Neo-Platonism.' Adopting the term coined by Dr. Otto to describe the idea of the Holy when divorced from its ethical and moral content, we may assert of the Mystery-Religions that their primary aim was to arouse in the initiated an overwhelming sense of the 'numinous,' the awe-inspiring, the divine. And that with that end in view, 'their appeal was to the eye, the imagination, and the emotions, rather than to the intellect.'

In the second place, the Mystery-Religions one and all were religions of redemption. The happy little gods of Rome and 'the glorified profligates of Olympus' had had their day. Alexander's marriage of East and West had produced in the West itself an ever increasing sense of sin, a conviction of human infirmity, a craving for cleansing, freedom, regeneration, which neither the official religion of the Roman State, nor the happy-go-lucky, beauty-loving faith of Greece could avail to satisfy. Men needed a saviour. And the deities of the Mystery faiths were essentially saviour-gods, whose task it was to rescue their votaries from the malign influences of Fate and Daemons, the *Weltschmerz* inseparable from the life of mortals, and the crushing burden of un-cancelled sin.

Again, a Mystery-Religion was a religion of *'Gnosis,'* by which is meant not intellectual knowledge, but rather an esoteric appropriation of truths and experiences revealed to the initiated, but hidden from the outsider and the profane. For a thousand years, says Dr. Angus, all religion was permeated with the 'Gnosis' idea. And the student of the New Testament is aware that in the Pastoral Epistles and the Fourth Gospel there are found traces of an incipient struggle of Christianity with Gnosticism, a struggle which grew ever more intense as time advanced, and which

issued in no decisive victory for either side. For if the Church formally condemned Gnosticism, it none the less absorbed much of the spirit and temper of its defeated rival. The esoteric character of the Mystery-Religions explains at once their attraction for many minds, and the disappointingly meagre character of our sources. The curiosity of the historian is baffled by the, to him, provoking loyalty of the initiated to their vows of secrecy.

Sacramentalism was of the very essence of the Mystery cults. The core of a Mystery-Religion was a sacramental drama, a passion-play performed for the edification of the *mystae,* depicting or symbolising the sufferings of the cult-deity, together with his subsequent resurrection and triumph, and having as its object the mystical participation of the believer in the experiences of his divine patron. ' In the enacted passion-drama of the resurrection of Osiris the initiate read the promise of his own triumph over death : ' as truly as Osiris lives shall he live ; as truly as Osiris is not dead shall he not die.' Paul's belief in the possibility of a mystical communion with his exalted Lord through a participation in the death, burial and resurrection of the crucified Saviour was no novelty to the world of his day. ' The " mystery " consisted in an objective presentation of the history of the cult-deity in his or her struggles, sorrows, and triumphs, repeated subjectively by the initiate in sacramental acts.'

Baptism as a rite of purification was a commonplace in the Graeco-Roman world. By the Mysteries, no less than by Paul and by the Catechism of the Anglican Church, it was thought of as effecting ' a death unto sin, and a new birth unto righteousness.' In the Mystery faiths, says Tertullian, ' they are baptized, and they imagine that the result of this baptism is regeneration and the remission of the penalties of their sins.' And Dr. Angus tells us that initiation was ' considered as a " death " from which believers arose through rebirth.'

Moreover, a study of Paul's references to the Christian Eucharist, coupled with the fierce accusations brought by the Christian Fathers against the *mystae* of their day, who are charged with blasphemously imitating the sacred rites of the Church, make clear beyond question the true condition of affairs. Heathen Mysteries and Christian Eucharist alike bear testimony to a religious instinct which perceives truly enough that ' man must enter into fellowship with the deity's sufferings if he would participate in the deity's joy.' The similarity in the sacramental conceptions of Pagan and Christian Catholicism extends even to an insistence by both alike upon the practice of Fasting Communion, a practice which, however incapable of rational defence, may at least claim for itself the respect which is due to age and long established usage.

A source of strength to the Mystery-Religions was their claim to bestow upon the initiated the gift of a blessed immortality. To what extent happiness after death was believed to depend upon ethical and spiritual considerations is a moot question. In certain cases at any rate the practice of auricular confession formed part of the preparation for initiation, and certainly the acknowledgement of a sense of sin, and the willingness to expiate transgressions by rigorous asceticism, costly and exacting pilgrimages, and the like, are evidence of the sincerity of many. Furthermore, the readiness of the *mystae* to incur lavish expenditure in the performance of religious rites, the long roll of saints and martyrs, persecuted for their faith first by a hostile State and later at the hands of Christians, not to mention the sublimity and beauty of many of their prayers, should warn us against estimating at too low a level the religious value of the Mystery cults. That the benefits offered to the initiated were accepted

seriously is proved beyond question by inscriptions found upon many tombs, inscriptions of so pure and lofty a character, 'that we often cannot tell to which cult the deceased belonged; the language would sometimes point equally to membership in the Christian Church or in a mystery cult.'

In the Mysteries religious individualism came triumphantly to its own. Brotherhood was a reality, and a man's worth as the member of a cult had nothing to do either with class or race. If Paul can declare triumphantly: 'There is no room for Jew or Greek, there is no room for slave or freeman, there is no room for male and female; you are all one in Christ Jesus,' it must be conceded that others before him had said very much the same of their own faiths. The collapse of the Greek city state, the cosmopolitanism and religious syncretism consequent upon the victories of Alexander, the increasing influence of the populace and the need to cater for its demands, all these had contributed to the exaltation of the individual, and to the development of the theory that religion was a personal matter, a question of free choice, and altogether independent of the accidents of birth or social fortune. With the decline of the State Church Nonconformity grew apace, and the spirit of Congregationalism flourished.

But the Mysteries possessed also as a necessary complement to individualism a cosmic significance. It was rightly perceived that the function of religion is to 'put man right with the totality of things by removing desolating antitheses.' People desired a faith which, in Mr. Edwin Bevan's phrase, could make them 'at home in the universe,' and the Mysteries professed 'to bring the initiated into union with the God of the All and to impart to them a knowledge of the secrets of Nature in all its phases from before birth to the other side of the grave.'

It is not difficult to appreciate the appeal made by the Mysteries to the men and women of the ancient world, an appeal so comprehensive and many-sided that, while the pure in heart found much to satisfy a lofty idealism and genuine religious fervour, coarser natures were attracted by ceremonial pageantry, unbalanced emotionalism, crude and magical doctrines of sacramental grace. But impressive in many of their aspects as the Mystery-Religions undoubtedly were, their inherent weaknesses are no less apparent. To the very end they bore the traces of their lowly origin; the twin evils of Magic and Astrology retarded their progress towards a higher ethical and spiritual level. Moreover the reaction from the older conception of religion as an affair merely of the State or Nation went too far, and unbridled individualism was the result. Toleration degenerated into vagueness, and a weak and fanciful theology opened the door to extravagant speculation and unregulated mysticism.

In face of these and similar defects the victory of Christianity was assured. The strength of the Christian position lay largely in its sturdy intolerance. While undoubtedly the religion of the Crucified adopted in the Graeco-Roman world the form and lineaments of a Mystery faith, so that Dr. Inge can write: 'It was as a Mystery-Religion that Europe accepted Christianity,' yet from the first it brooked no rival, acknowledged no peer, tolerated no sister cult. Paul's 'one Lord, one faith, one baptism' sums up in a sentence the uncompromising attitude of the Christian Mystery towards all others. From the Judaism out of which it sprung Christianity inherited the fierce temper of the religious iconoclast, and neither during its struggle for supremacy nor when the hour of victory had struck, did the new faith depart for a moment from its temper of unyielding hostility towards opponents.

Christianity as the child of Judaism possessed in the Greek Old Testament, and later in its own Scriptures, an ethical asset of the utmost sig-

nificance. For while even in the Old Testament were found unpleasing elements which needed the convenient device of allegory for their removal, yet in the main the Christian apologist could point legitimately enough to the immense ethical superiority of his own faith.

Finally, men found in the Gospel, especially in the most mystical of its writings, the *Gospel according to St. John,* the complete satisfaction of their spiritual needs. Christianity, like its contemporaries, was a religion of redemption, of sacrament, of universalism, carrying in its hand the gift of immortality and future blessedness. But whereas the truth of the Mystery faiths could be expressed solely in symbolism, in ritual and in ideas devoid of all historical basis, Christianity could point its adherents to the Carpenter of Nazareth, to a passion not mythical but historical, to a Saviour who had truly lived and as truly died, to a life-story not merely symbolically edifying but literally and gloriously true.

W. M. Pryke.

A PRACTICAL FAITH.*

The Vicar of St. Martin-in-the-Fields, in his prefatory note to this book, describes it as 'an attempt to show how a man may embrace Christianity without doing violence either to his conscience or his intellect.' This description is justified by Mr. Anson's fearlessly honest exposition of the things that matter. This fearlessness will offend only the kind of reader for whom this strong meat is not intended. On the other hand, those who have secretly wondered why Christ's way of life should be cumbered with so much obsolete matter will find a sympathizer in this candid writer. They will also be moved to question themselves as to whether the English gentleman's code and the national rites of Alexandra Day and Empire Day are a satisfactory substitute for the religion they can no longer honestly profess in its customary forms. More sensitive minds realize that the social conventions, like patriotism, are not enough, and that the religion for which they still look should be one that helps them to co-operate, rationally and continuously, with the purpose which lies behind the universe. They desire to satisfy their instinctive demand for goodness, beauty and truth, and only a religion which leads them to find that satisfaction in the nature of God can appeal to them.

By drawing largely upon Professor J. A. Thomson's books, Mr. Anson is able to urge that a modern biologist can hold that in nature happiness vastly outweighs misery, and that the purpose towards good is continually appearing behind the surface-appearance of destruction and death. And a modern philosopher like Dr. McTaggart can record his 'extravagant' conclusion that 'love is not only the highest thing in the universe but the only thing,' and that 'nothing else has true reality.' The effect of a healthy and happy mind on physical life is a theme which Mr. Anson has often treated, and never better than here. When Professor Thomson writes that 'unpleasant emotional disturbance and worry of all sorts have been proved to have a retardative influence on the digestive processes,' we recognize that there was some sense in the German reproving his wife for choosing the wrong moment to tell him bad news—'Can't you see I'm eating?' There are even more important concerns than the digestive processes which are vitally affected for good by 'the power of joy and peace in believing.'

Mr. Anson notes how few, even among professing Christians, are interested in the religious faith by which Jesus Himself lived, and they forget that He continually said, not 'Worship me,' but 'Follow me.' The secret of His serenity may be discovered by those who desire to know it, and men

*A *Practical Faith.* By Harold Anson. (George Allen and Unwin, 1925. 3/6.)

are again eagerly striving to understand what He meant by 'the Kingdom of Heaven.'

In the chapter on immortality Mr. Anson is perhaps more inclined to accept evidence of occasional communication with the dead than some of his readers are likely to be, but he rests no argument on it. For personal survival he urges the plea that absorption of all individual types into one undifferentiated existence would seem to belie the purpose of the universe, which finds its glory in limitless variety. Mr. Anson makes a spirited attempt to prove the necessity of a Church, but there is an unresolved contradiction in his apparent disapproval of the timid who fear to launch away when they feel themselves 'tied to a church which is no help to them.' Yet, as he tells us, the soul which neglects to take care for its inner life by regular discipline will 'grow ugly and obese.' There is a fine distinction drawn between living in close fellowship with the world, so as to be effective and good citizens, and withholding full acquiescence.

There are a few points which might be reconsidered before a new edition is called for. The Johannine sayings are cited on equal terms with the Synoptic. A rather fanciful reason for pre-existence might be omitted. Is not the Stylite's name Simeon? May not the meaning of the Kingdom be made even clearer? But nothing can be improved upon in the intellectual candour and moral earnestness of this little book, which deserves to be widely read by those for whom it was meant. Those who are contented with things as they are had better save themselves from shock by leaving it unread. F.E.H.

TENDENCIES IN PHILOSOPHY.*

The earlier collection of personal statements by contemporary philosophers, edited by Professor Muirhead, was reviewed by us a year or so since. This second series is of equal interest. If for no other reason, the book would be notable as containing what we think we must be correct in saying is the last published utterance of the late Professor James Ward. Ward will probably be best remembered in the history of English philosophy for his acute and devastating criticism of the more or less crude scientific Naturalism which, championed by Herbert Spencer and the Positivists, was the dominating view in this country during the last third of the nineteenth century.

Naturalism and Agnosticism appeared in 1899, and, for those who read it, it was the end. It was also a beginning; and since it was written an entirely new outlook on the part of men of science, whether physicists or biologists, has grown up. Were the book to be re-written to-day, it might be made even more damaging; for advances have been made in the sphere of physical science, and also of biological and psychological science, which Ward would have known how to make full use of.

Professor Muirhead, in his Preface to this volume, has expressed with admirable brevity and lucidity the attitude which most men of science to-day, whatever their field of enquiry, would be prepared to subscribe to.

'There has grown up in the present generation, owing chiefly to the great developments in biological and psychological science and the recognition of the unique parts that life and consciousness play in evolution, a profound mistrust of any attempt to explain phenomena in terms of 'matter' and mechanical action alone. What might be called the hierarchical or nodal view of the world as at once continuous and at certain points in the order of complexity self-transcendent, in the sense of per-

**Contemporary British Philosophy* (Second Series), edited by J. H. Muirhead, LL.D. (Allen and Unwin. 16/-.)

mitting the emergence of entirely new qualities, not resolvable into anything that went before, may be said to be the common property of Realism and Idealism in all their forms.'

It is particularly fortunate that the present volume should contain an essay by Professor J. Arthur Thomson, because this philosopher is typical of those who have approached philosophy from the standpoint of the natural sciences. We venture to quote him at some length :—

'Biologists remain in thick mist as regards most of the "big lifts" in organic evolution. The formulae of "mutation," "heredity," "selection," "isolation" and the like can, no doubt, be applied; but they do not, as yet, scatter the clouds. . . . Just as the chemist cannot at present make clear how the combination of oxygen gas and hydrogen gas in certain conditions should result in such an extraordinary novelty as water, so it is, and more so, with the biologist at many a turn. The resultant is bigger than its components *seem* to account for. The mechanical comparisons do not fit. Progressive differentiations and integrations allow some new aspect of reality to express itself, as when birds evolved from reptiles, or when the brain of the higher mammals was fashioned, or when Homo emerged from among tentative men.

'It often looks as if Nature were Nature for a purpose. In many ways, from the first, inorganic Nature has been extraordinarily "friendly" to organisms; broad organic foundations make lofty superstructures possible; there is a remarkable conservation of great gains; the whole of animate evolution reads like a commentary on the precept: test all things and hold fast that which is good. We admit the retrogressions of parasites and sedentary animals; but these are byways. They should not blind us to persistent evolutionary trends—towards a *Systema Naturae,* towards the growth of intelligence and fine feeling, towards increased control, towards lives that are increasingly satisfactions in themselves as we see when we compare birds with worms. But a purpose cannot reside in a system like Nature, it must be predicated of an author; and it must be thought of as transcending a purpose like ours—central reality as that is to us—much more than ours transcends the perceptual purpose of a clever creature, or the instinctive purposiveness of a hive-bee that is hardly so ingenious as it looks.'

We make no apology for introducing so long a passage, because here we have a biologist who does not fall into the trap of interpreting the universe in terms of 'unconscious purpose' or what not, as some 'vitalists,' like Schopenhauer for instance, or the rather eccentric author of *Erewhon*, have been wont to do. The term 'unconscious purpose' attracts many people because it permits them to repudiate Materialism without committing themselves to a belief in 'design.' While applauding the motive, we venture to press the point that between the two alternatives, mechanism and conscious purpose, there seems to be no *tertium quid.* No doubt, as Professor L. T. Hobhouse has pointed out, 'purpose' is a term of an extensive meaning, and there are differing grades of purpose or conation. The purpose of a cockroach may differ in quality from the purpose of a man. But there seems no compelling reason why we should take purpose as it is found in the cockroach as our interpretative formula for the universe. This is the sort of mistake that our friends the Freudians, whom in other ways we respect and admire, fall into.

It is true that not all biologists would be prepared to accept all Professor Thomson's interpretations of biological phenomena. Mr. Julian Huxley, for instance, would not do so; and for this reason we are inclined to regret that this volume, if it is to be the last of the series, does not contain a contribution from his pen. But what is rather remarkable in

writers like Mr. Huxley, who may be said to reject the theory of conscious design, and to prefer to this a mechanistic interpretation, is that they are prepared to attach great importance to certain ranges and levels of human experience which their predecessors would have thought beneath their notice. Aesthetic and religious experience seem to these younger writers to present problems of no ordinary interest, nor can the universe be interpreted adequately in abstraction from them.

The contributors to this present volume who appear to us characteristic of what one may call the newer school of 'scientific' outlook are Professor Hoernlé and Mr. C. E. M. Joad. The former, in discussing the interpretative rôle of philosophy, points out (p. 147) that there is no aspect of experience which it can afford to neglect. The philosopher, he reminds us, 'needs both an open mind, which treats all experience as relevant evidence, and a discriminating and ordering mind, which is guided in its interpretation of the nature of reality by the deeper and more central experiences, rarer though they may be than the surface moods and casual first judgments of everyday life.'

Nor, as we see, are all experiences on a level. Some may reveal less, and others more, of the nature of reality. The latter experiences are, as Spinoza says of some ideas, 'adequate.' There are philosophers (*e.g.* Professor A. N. Whitehead—again we must regret the absence of a contribution from one who is regarded by some as perhaps the most important contemporary thinker) who assert that 'Nature is closed to mind,' and that art, morals, religion, may throw light on the nature of the human mind, but cannot ever throw any light on the nature of the non-mental universe.

'The answer to these arguments,' writes Professor Hoernlé, 'I conceive to be that mind is part of the universe and conditioned by it, and that, therefore, the nature of the universe must be taken to reveal itself in mind no less than in the non-mental world. And further, I recur to the undeniable fact that Nature—the world of sense-perception—does not merely live in our experience as an object of scientific study, but evokes and sustains in countless ways aesthetic, moral and religious responses.'

The case of Mr. Joad is rather more remarkable because he confesses to being what Professor Hoernlé is not—a vitalist, *i.e.* one who interprets the universe in terms of organic life, believes in a 'vital force' as the motive power behind evolution, and so on. Most people who hold this view would naturally say that the experiences which most fully reveal to us the nature of existence would be those which we share with the animals. A sort of neo-dionysianism would be the kind of philosophy we should expect, with the *phallus* as the symbol of the essence of things. A man would most fully comprehend existence when he was fighting for his mate, or enjoying her charms, or when asleep, or (most of all perhaps) when drunk. An elaborate neo-ethic might be worked out in accordance with this philosophy, giving its devotees the completest licence of self-expression.

Mr. Joad, however, with an ascetic reserve we cannot too highly praise, finds the essence of existence revealed in the aesthetic, and even in the mystical, consciousness.

'Art, as I conceive it, is propaedeutic to the study of reality; it gradually lifts the soul through a presentation of the beauty in the appearances of material objects to a place from which it can discern the reality that underlies the appearances. Yet there are times when the artist has been able to dispense with the ladder on whose rungs he has climbed, and to present a clear vision of the form divested of material embodiment. There are places, that is to say, in music, notably in the sonatas and quartets of

the last Beethoven period, where the composer seems, as it were, to break through and to commune directly with the real world. On these rare occasions the artist is for the moment on a level with the mystic. The mystic may be defined as one who attains, without the aid of visible or audible symbols, to that vision of the real which the artist can only hope at best to present through material forms. He contemplates directly with the mind that which the artist dimly discerns through the medium of his senses and enables us to glimpse in his pictures or his music.'

Mr. Joad attributes this revealing character to art and religion because in them one is lifted *au-dessous de la melée,* i.e. one transcends the realm of biological struggle. Mr. Joad here seems to us to attain truth by sacrificing consistency. A vitalist by rights ought to regard all supra-biological experiences as mirage and delusion merely—in the manner of the new psychologists who interpret us, with admirable consistency, in terms merely animal.

Had we space we should like to deal at some length with the contribution of Professor J. A. Smith, who confesses to having come under the influence of Croce. We do not profess to comprehend the Italian philosopher, but he seems to voice a reaction against identifying the Real with the Unchanging. Croce, like Alexander (another name not included here !), regards change as real, and time as real also. There *is* no unchanging source of change; the Neoplatonists, and all who think as they did, were wrong. We wonder whether it is so. It depends, of course, on (1) whether the mystical consciousness of all ages is a reliable guide and (2) whether the logical self-contradictions of the notions of change and time, brought out by F. H. Bradley and others, are real or artificial. The problem, frankly, is too deep for us. Yet, to be sure, *traditional* Christian theology is all for the unchanging source of change. But we cannot deny that the following passage from Mr. Smith's essay is more in accordance with present-day ways of thinking:—

'To be certified sound a philosophical doctrine must pass the bar of intelligence, and can in no way assure itself by pacifying the cravings of feeling or meeting the demands of will . . .

'Of such presuppositions the first and most fundamental is that the whole and sole Reality is not stationary or immobile, but essentially in change or process. For it to be is to become, and to become is to be. There is no static or inert background against which change or process stands out, no changeless fount of existence which itself does not flow. Being does not transcend or outflank existence. To be means to exist, to happen, to occur; the Real is compact of events . . . the Real is a (or the) History, and every genuine part of it is historical.'

How different is this from the theory that history and its events are irrelevant, and that it matters very little whether any particular thing 'went through the formality of taking place'!

The impression left on our minds by this volume (most inadequately treated here) is that the men of science and the philosophers are almost without exception friendly to religion. They conceive it as an essential part of human experience, and a side of experience peculiarly transparent to the rays of that reality shining behind all experience. Science and philosophy seem to be becoming more religious.

Is religion, organised religion, becoming more scientific in its studies and more philosophical in its thinking and teaching? This is a question to which it would be temerarious to hazard a reply. But assuredly as the Christian Religion does proceed in this direction, it will make a more convincing appeal to our educated classes.

J.C.H.

IS A CHRISTIAN PHILOSOPHY POSSIBLE?*

We have heard the complaint made that the clergy of the Church of England do not concern themselves with the ultimate questions; that, in so far as they are students, they pay attention to what is secondary and subordinate and leave the bases of conviction unexplored. Professor Relton's book, if it secures the circulation it deserves, will help to correct this omission. For it is concerned with large issues, and its treatment of them, even where it does not command entire assent, will arouse interest and reflection.

Our author writes on 'Some postulates of a Christian Philosophy.' He believes a Christian Philosophy to be a possibility, a necessity, even a fact. He contends, not for an interpretation of the Christian Religion in the terms of any independently existing philosophy, but for a philosophic presentation of Christianity in its own right and upon its own bases. In the course of its history the religion of Jesus Christ has been associated, in one age or another, with the philosophic conceptions of Plato, of Aristotle, of Hegel and of other thinkers. No similar fusion is in Dr. Relton's mind. Indeed he feels that such association has often resulted in the modification, distortion and entanglement of Christianity (p. 3). The desideratum, then, is a Christian Philosophy which shall indeed be essentially Christian, not derived from other schools but possessed of a 'world-view' of its own.

We take the author of this book to be an open-minded conservative. Certainly he does not belong to that class of apologists who 'write with the Creed in the back of their minds,' for his independent consideration of the issues and his wide acquaintance with alternative views are too evident for Dr. Relton's inclusion in that numerous class. But, in essentials, he finds it necessary to make few surrenders from the heritage of tradition. Revelation, the Incarnation, the doctrine of the Trinity are all elements in his scheme of Christian thought and little is lost of their content by re-interpretation.

The central interest of the book is its relation of Christian philosophy, as Dr. Relton presents it, to recent philosophical speculation. That is definitely the subject of the third chapter, but the whole volume is full of comparisons and contrasts which bring Christianity into relationship with the views of recent or living thinkers. On the whole, and probably this is an inherent necessity of the scheme of the book, there is more contrast than comparison. Take, for example, the following characteristic passages:—

'What we must contend for is the existence of a distinct Christian philosophy in rivalry, if you will, to other systems' (p. 49).

'The contrast between the Personal God of Christian worship and the Impersonal Absolute of mystic contemplation brings out the fundamental divergence between the two concepts of God reached by way of religious experience and philosophical intellectualism' (p. 66).

'It is true that along these lines attempts have been made to reconcile Church doctrine with modern evolutionary theories. A place has in this way been found for the fact of Christ in an historical teleology, but at what cost? Only by evacuating the Catholic doctrine of its real meaning' (p. 192).

Such antitheses are a notable element in the theological structure of the book. The contrasts are drawn very deliberately and with full recognition of the importance of the rejected terms.

**Some Postulates of a Christian Philosophy.* By H. Maurice Relton, D.D., Fellow and Professor of Dogmatic Theology, King's College, London; Vicar of Isleworth. (S.P.C.K. 7/6. 1925.)

Many readers will ask whether these contrasts are final, and some will hope that they are not. Dr. Relton is not out for synthesis. He is concerned rather to justify a standpoint and to make good his case. Such a purpose inevitably involves the quick recognition of points of difference. But more books are yet to be written, and antithesis is never the final stage.

It may be of interest to notice one or two points on which this suggestive work is likely to elicit the request for further consideration. For example, Dr. Relton is no lover of the Aboslute. He is probably glad to be a contemporary of Einstein, and in any case he is on better terms with Bergson than with Mr. Bradley. The conception of the Absolute is throughout regarded as hardly reconcilable with the Christian idea of a Personal God. Let all the difference be allowed between the cold isolation of pure being and the implications involved in such a thought as that of Divine Fatherhood. Yet if, as Dr. Relton allows, it may be wise to maintain that 'there exists beyond finite personality a higher category which we name supra-personal' (p. 214); if even in the Church's Trinitarian formula 'the unity is affirmed of the Nature of the Divine Essence; the Trinity of the "personality" only' (p. 210), so that the Godhead in its highest aspect and unification is a thing above and beyond, although containing, the personal distinctions; if finally we reflect upon the philosophical implications of mystical experience and of such religious expressions as that of Origen's favourite text, 'God shall be all in all,' there is indeed no complete reconciliation of the contrasted terms, but there is at least sufficient hint of such a possibility to allow us to retain, as we must so often do, two as yet imperfectly adjusted ideas. 'The Father' and 'the Absolute' may not in the long run be less incompatible than the doctrines of divine sovereignty and human freedom. But, of course, that is a further stage, as is perhaps implied by the author's final question, 'Shall we *ever* effect a reconciliation between religion and the philosophy of religion?' We hope the time has not yet come for saying that this can never be achieved. Indeed, Dr. Relton would hardly have written his book had he thought so.

There is much interest in the chapter (No. X) on Divine Revelation. The author, rightly in our judgment, rejects the mechanical conception of Inspiration and holds the antithesis between Natural and Revealed Religion to be a false one. He maintains that room can be found in a Christian Philosophy for the concept of Divine Revelation without any violence being done to Reason (pp. 175, 177, 183). Such a position will clearly command a large measure of assent. What we would gladly have seen more explicitly stated in the chapter is the relation in which Dr. Relton regards Divine Revelation as standing to other modes of the self-disclosure of Reality, not usually labelled as divine. To take a comparison. Peter's sudden acknowledgment of Jesus as the Christ may be regarded as an instance of revelation. Our Lord distinctly so described it. Place side by side with this Newton's arrival at the law of gravitation through seeing the apple fall. The truth recognised in the one case is religious, in the other scientific. Beyond this, what is the difference in the cognitive process between the two cases? Is the one a case of Revelation, the other of Reason? Or will Dr. Relton allow us so to extend the concept of Revelation (p. 171 gives us some encouragement) as to say that revelation and discovery are really correlative terms, the one factor being sometimes more prominent, sometimes the other? Bishop Gore wrote: 'Perhaps there is no real justification for setting revelation and reason in opposition at all' (*Belief in God*, p. 67). We should like to know that Dr. Relton is in agreement. But he leaves us with the question open (p. 254), recognising that 'the need for such a reconciliation sets the task for succeeding ages.'

The last word has not yet been said on the relation in which the ideas

of Immanence and Incarnation stand to one another. We should like to see the subject more fully treated than has been found possible in this volume. Also, in his dealing with the Future Life, we would gladly have had some mention by the author of the theory of Conditional Immortality. However, that is a question rather than a postulate, and so legitimately omitted.

Goethe said: '*Die christliche Religion hat nichts in der Philosophie zu thun.*' George Elliott maintained that there was no essential relation between metaphysical ideas and the person of Jesus. George Tyrrell believed that the Christianity of the future would consist of mysticism and charity and possibly the Eucharist in its primitive form as the outward bond. Dr. Relton must be familiar enough with such opinions of eminent persons. Undeterred, he has thought it worth while to give us a philosophic interpretation of religion in terms that are distinctively Christian. He has not laboured in vain. We have found his book illuminating and suggestive, not the less valuable for the notable admission made in the last two chapters of the limitations of the intellect and for its general air of being a contribution rather than a settlement. It is a necessity of our minds that we must do most of our thinking by the method of contrasts and differentia. Yet the philosopher is also, according to Plato, 'synoptic' and therefore doubtless not unwilling to welcome such a hint as Emerson once gave us:

Draw, if thou canst, the mystic line
Severing rightly His from thine,
Which is human, which Divine?

R.B.T.

TWO STUDIES ON MARTIN LUTHER.*

The cost of books in England makes us more than ever dependant on the work of foreign scholars, who are able to publish their books at a moderate price. With the franc at over one hundred and thirty to the £, and the krone at a little over eighteen to the £, these two books can be bought for less than 5/-. The last English book on Luther reviewed in these columns was published at 25/-.

Dr. Goguel's book follows the usual plan for such studies. It begins with an introduction of thirty pages, in which the conclusions of such recent writers as Denifle, Grisar and Troeltsch are summed up. The remainder of the book consists of selected documents translated into French. These are classified according to subject under the following heads: (1) The Indulgences Controversy; (2) The Great Reformation Writings; (3) The Organisation of Reform; (4) Controversies with Protestants and Catholics—Miscellaneous Writings.

Luther's works, said Karl von Hase, are a national monument comparable to Cologne Cathedral. And yet Luther, though he had a gift of style, 'words like half-battles,' is best known by his less original work. His translation of the Bible, his catechism, his hymns and carols are still alive; but how many have waded through the five volumes in Bohn's edition? To most of us he is known from the Table-Talk and from an old novel popular with our parents called *Chronicles of the Schönberg Cotta Family*.

The subjects of his early works show the permanent bent of his mind, they were a commentary on the Psalms and a mystical treatise on the Theologia Germanica. His letter to the Princes of Germany on Reform may be compared with Jewell's Apology. Like the latter, it deals more with Papal abuses and exactions than with doctrinal questions.

He himself attached most importance to his work on Christian Liberty, in which he develops his doctrine of justification by faith.

**Luther.* By M. Goguel. (Paris. 5 fr.).
Tre Livsformer. Förtröstan. By Arbp. Söderblom. (Stockholm. 3 kr.).

Dr. Goguel devotes much space to an analysis of Luther's quarrels with Erasmus and with the Swiss Reformers. The right of private judgment does seem to lead to the dissidence of dissent. Luther, however, always had a strong Church sense which made him no less an institutionalist than a mystic. It is the fusion of these two qualities in one man of faith (förtröstan) that transforms Judaisers into Christians, that sounds the universal and timeless note.

Luther's was the more courageous part: he knew that he was courting the fate of Huss, and he knew that in calling a halt to the movement which he had set in motion he would offend many of the enthusiasts; but we may be thankful that Philip Melanchthon was at hand to prevent a complete break with the Swiss.

The question of the Sacrament was the great test. Luther maintained an objective presence due to the association of the Elements with the Risen Body of Christ, which he held to be ubiquitous. The Swiss went further and said that the Elements were the representatives rather than the vehicles of divine grace.

To sum up, Dr. Goguel thinks with Troeltsch that Luther was mediaeval rather than modern, that he was more a practical mystic than a theologian. But we have not yet come to the end of the results of his principles. They still open up to modern minds infinite perspectives of emancipation and of the deepening of religion.

Archbishop Söderblom's study is part of a wider inquiry. The three forms of Christian Life here depicted are the mystical, as represented by the Indian Sundar Singh; the man of faith, Luther; and the scientific inquirer in all ages.

Luther's character is analysed, his coarse humour, his melancholy and his pathos. A man terribly in earnest, his playfulness was like a glint of sunlight on a troubled sea. The sadder psalms were often on his lips: 'I am cast out of the sight of thine eyes,' 'Rebuke me not in thine indignation.' Dürer's picture of Melancholy might have been designed to express his mood.

His deep sense of sin has sometimes been taken by papalist writers as an admission of libertinism. It is only fair to say that this line of attack has been abandoned lately, and, what is more, it is frankly admitted that the state of the Church at the time would give offence to decent men.

His sense of sin was indeed almost crushing, but it was counterbalanced by an indomitable faith. This is his chief quality, and he is a man of faith.

Imbart de la Tour, in his book on the origins of the Reformation, traces four main influences in the life and work of Luther. From Ockham he derived a scepticism, an intellectual agnosticism; from Augustine, an enthusiasm for the ideal City of God, issuing in a practical mysticism; and besides these there are traces of the influence of the German Mystics and of that of Christian Humanists like Erasmus. To these again the Archbishop would add the Folkspirit, a love of country and of freedom.

Whichever of these predominated, this much is certain: that his path was towards freedom and inwardness. Such is the Archbishop's conclusion.

In England his spirit is seen in Latimer, whose simplicity, directness and burning zeal remind us of Luther, whose popular preaching he copied. As a hymnodist I should compare him with Charles Wesley.

His indebtedness to our Wycliffe is easy to trace. His influence at the present is more difficult to discover. But inasmuch as it is to the new learning that we must look, one is led to the Student Christian Movement and the works of T. R. Glover.

The attempt to represent Ritschlianism as the modern equivalent of Lutheranism is unfair to the Lutheran Churches.

The doctrine of justification by faith is now being re-stated. An article in the *Modern Churchman* a year or two ago entitled 'The Eye of Faith' connected that blind trust which is the essence of the *élan vital* with the germ of a justifying faith. There is no doubt that Luther paved the way for an evolution of the spiritual order, the ascent of the soul to its own self-apprehension. In Luther, as in Plato and Augustine, reason is sublimated into a spiritual faculty, and becomes capable of inspiring life and action, as reason in our ordinary sense could not.

A quotation from the *Commonplaces of Peter Martyr* will serve to show how Luther found in the love of God the motive for righteousness. 'Luther in his Catechisme did in everie precept of the latter table (of the Decalogue) most prudentlie repeat the end of the first table. For example: Bicause God is to be loved with all the heart and with all the soule; therefore thou shalt not kill. Againe, bicause God is to be loved with all the heart and with all the soule, therefore thou shalt not commit adulterie.'

In England, no less than in France and Sweden, the implications of the reformation are not exhausted. It is not from institutional religion that a reform of manners will come, but from a leader who has the courage to break with mechanical methods. **A.W.**

SAINTS NOT IN THE KALENDAR.*

Congregationalism has just cause to be proud of Arnold Thomas of Bristol, for his life was marked by that spiritual energy and devotion to duty which are marks of the highest discipleship. Mr. Micklem expressly warns us that his Memoir is not a formal biography, but at least it is a well-written introduction which serves as a helpful setting for the papers which follow. Arnold Thomas was born in the middle of the nineteenth century, and, after a successful university career, he settled down to the life of a Congregational Minister. In 1876 he succeeded his father as Minister at Highbury and continued at this post for forty-seven years. His boundless energy is shown first by the fact that even at the ripe age of seventy he was 'bicycling again a good deal,' and secondly by his tireless enthusiasm for re-union. Though he stood fast by his own principles, he had the cause of re-union very much at heart, and since it was his belief that 'A little honest doing is worth a great deal of sentimental deploring' he did not let the matter rest with a mere desire. He carefully considered any proposals which were put forward, he drew up detailed ones of his own, he promoted united efforts in social and missionary work and formed a private society of ministers and laymen—both Anglican and Free Church—to discuss religious affairs. Once when giving an address in Bristol Cathedral he expressed a longing for that 'happy day when I should worship in these venerable walls as one rejoicing in his own inheritance—

No more a stranger and a guest,
But as a child at home' (p. 169).

His Collected Papers are evidence that 'he kept to great themes and avoided the sensational and spoke with a fine combination of simplicity and dignity.' There is indeed a subtle charm about some of his writings; his language is easy-flowing and filled with apt illustrations. We may quote a passage from an excellent address On Being Religious.' Thomas had been speaking of the intoxicating effect of natural beauty; but suppose

**Arnold Thomas of Bristol,* Collected Papers and Addresses; with a memoir by Nathaniel Micklem, M.A. (George Allen and Unwin, Ltd. 10/6 net.)

William Carey, Missionary Pioneer and Statesman, By F. Deaville Walker. (S.C.M. 5/- net.)

that for some reason you were compelled to believe that there was no Mind, no Will behind all this, then your happiness would turn to a dull despair and the smile of nature would be as the smile on the face of the dead, terrible to behold, and all the world that was so fair would become

More desolate, more dreary cold
Than a forsaken bird's nest, filled with snow' (p. 127).

Wherever he speaks of corporate worship he is always illuminating, and perhaps his addresses on the Power of Prayer and the Public Worship of the Church are the most interesting in the book. Like his predecessor, Robert Browne, he refused all 'mockholidaie with the worship of God.' We cordially recommend this book.

The other book takes us inside the Baptist community. The life of William Carey is a fascinating story which grips one from beginning to end. Mr. Walker has written an able biography, and, at this time of urgent appeal from the mission field, his work will be read with interest. The hero of his story—so thrilling are the crises which Carey encountered and overcame that we constantly imagine that we are reading a work of fiction—was full of that boundless enthusiasm which recognised no barriers. Carey was born in 1761 of humble parents, and after some years at the village school was apprenticed to a shoe-maker. Mr. Walker traces the gradual development of his consciousness of a call to missionary work and shows the up-hill task which it meant for him. Called to the Baptist Ministry in 1787, he first faced the difficult task of converting his fellow ministers to his wider vision. He was rebuffed by the advice to wait 'for another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, will give effect to the commission of Christ as at first' (p. 63). But the man who, in addition to his ordinary work of teaching and shoe-making, had made considerable progress in six languages before he was twenty-four did not need to *await* the 'gift of tongues.' Almost unaided, and after publishing his own 'World-call'—his 'Enquiry into the obligations of Christians to use means for the conversion of the heathen'—he founded the Baptist Missionary Society and then volunteered to go as its first missionary to India.

Thus he gained the summit of his first hill; but it was only to find himself before long at the foot of a mountain. In India, without money or prospects of employment, with a careless friend and a sick wife, and above all a hostile government, in face of all this he settled down to his cherished work of converting the Indians to Christ. Apparently insuperable difficulties only increased his ardour, and when he had been there only eight years he had so far succeeded as not only to have a flourishing Mission house but also to have been appointed Professor of Oriental Languages at Fort William College. His life reveals almost incredible self-sacrifice, and undoubtedly he was 'the greatest, and certainly the most versatile, missionary ever sent out.' No one who begins to read this fascinating study will wish to lay it aside. J.P.H.

SHORT NOTICES.*

The Bishop of Knaresborough has given us a volume of short sermons of from 1200-1500 words each. The book is divided into three courses. The first of these deals with the subject of Penitence and Pardon and contains studies of several of the Gospel figures with a view to showing that

**Penitence, Pardon, and Progress.* Three Courses of Short Sermons by the Rt. Rev. Lucius Smith, D.D. (Skeffington and Son. Price 3/6.)

Convincing the World. Spiritual Essays by the Rev. H. W. Workman, M.A. (Skeffington and Son. Price 3/6.)

The Religious Minorities in Transylvania, compiled by Louis C. Cornish. (Grant Richards. Price 5/-.)

'true repentance is a practical thing, not a mere matter of sentimentality or emotion. It must prove its reality in conduct' (p. 33). The second course is entitled Christian Progress; in it the author examines our attitude to life and shows the importance of having a clear aim and a forward view. The six sermons in the third course are based on the Catechism. Since most people have learnt the Catechism by heart in their earlier days, it can suitably be made the basis of instruction, for to know by heart does not necessarily mean to understand. The writer's exposition of the short summary of the Creed found in the Catechism is one of the clearest and most valuable chapters in the book.

All these twenty-one sermons are well and clearly written and contain many stimulating thoughts. In fact, many of them are models of lucidity and conciseness. If one criticism may be allowed, we think that the emphasis in the chapter on 'The Man of Sorrows' is misplaced. To meditate on the discomforts of Christ's sufferings is apt to rouse a false sentiment of pity. Is it not better—in company with the Epistle to the Hebrews—to stress rather Christ's obedience to His vision? Nothing could make Him waver in His obedience to the Father's will; trials, temptations, and pain were endured because He would allow nothing to stand in the way of His work.

We turn to a book of a different type. Mr. Workman's book is a collection of fifteen short essays on such varied topics as 'The New Jerusalem,' 'Freemasonry,' 'Spiritualising the Psychic,' 'The Splendour of God,' etc. The author aims at 'suggesting constructive ideas upon some of the problems of Christian life to-day.' We must confess that we are not impressed by some of these 'constructive ideas.' In the chapter on the Trinity, for example, the writer begins by a vague reference to the tritheism of the popular view, but then, through confusion of thought, avoids the main problem and suggests the possibility of Polytheism; the work of the Trinity, he says, can be understood by thinking of the Earth, which is the basis of all life in the world, the Sun, which redeems the world from darkness, and the Air, which is everywhere. But as there are other 'expressions of the One Life of the Universe' the author is led to wonder 'whether there are other members of the Divine Family who are Designers and Creators of other heavenly bodies' (p. 38).

Perhaps the best chapter in the book is that on 'Praying in the Silence,' for here the language is simple and the thought is clear. But elsewhere the book is 'patchy.' There are many stimulating passages, but on the whole the book is marred by crude illustrations and mixed metaphors. It requires an effort of the imagination to picture a 'port, standing ready with arms ever open to receive the ship' (p. 102), or to think of the Church as 'the Body of Christ, with Christ as the Head, with the Body down to the knees as the Church of the Heavenly Jerusalem, and from the knees downward as the Church Militant' (p. 46). Even this is rendered more grotesque when we have to think of it 'standing in water up to the knees.' And by what process of intellectual gymnastics has the writer satisfied himself that either the Great Pyramid or 'biblical prophecy' points to 1914 as the end of a very definite era'? (p. 56), or that 'the higher initiates in Egypt . . . knew of the Incarnation, of the Judgment, the Resurrection and the Life Beyond'? (p. 66). We must confess that 'this book is sorry stuff'!

The third contains the Report of a Commission which was sent by the American Committee on the Rights of Religious Minorities to enquire into the condition of the four chief Minority Groups in Transylvania. The change from Hungarian to Roumanian rule has created many problems and grievances; and while no doubt much can be said on both sides, here at any rate the evidence of the Commission shows that complaints against the Roumanian administration have not all been ill-founded. J.P.H.

CORRESPONDENCE

THE OXFORD SUMMER SCHOOL OF THEOLOGY.

To the Editor of *The Modern Churchman.*

Sir,

Will you allow me to call the attention of your readers to the announcement which has already appeared in the Press of a Summer School of Theology to be held in Oxford next August, from the 16th to the 27th, on interdenominational lines. The subjects will include the Philosophy and Psychology of Religion, Biblical Study, Comparative Religion, Sociology and Science. The Bishop of Oxford has kindly promised provisionally to deliver the opening address, and among the lecturers who have similarly accepted invitations are Bishop Ammundsen of Denmark, Archdeacon Lilley, Prof. Chevalier (Grenoble), Prof. P. Gardner, Prof. Hugo Gressmann (Berlin), Prof. G. Dawes Hicks, Prof. Julian Huxley, Prof. R. H. Thouless, Prof. H. H. Turner, Prof. W. L. Wardle, Prof. C. C. J. Webb, Rev. Father G. C. Martindale, S.J., Rev. C. H. Dodd, Dr. Gow, Rev. R. T. Herford, Rev. W. F. Howard, Mrs. J. J. Mallon, Rev. Dr. Steele.

The course will include about forty lectures, which will be given in the Hall of Trinity College, by the kind permission of the President and Fellows. The fee for the whole will be £1. Communications may be addressed to me, at 11 Marston Ferry Road, Oxford.

J. Estlin Carpenter.

ENGLISH MODERNISM AND A NEW THEOLOGY.

Sir,

Under this heading in 'Signs of the Times' (*Modern Churchman*, March) you give laymen (at any rate) some hard sayings. 'As for truth, he [the Modernist] believes it to be trumps, and that it is his duty to stand by it and for it in the interests of humanity,' we read; while in the previous paragraph you consider it probable that there are multitudes of Englishmen who will believe in, and obey, a National Church provided its representatives are intelligent, moral men who can show valuable educational and philanthropic results as the outcome of their activities; and that without challenging the adequacy of their theology. Does not this apply to present conditions—for no one doubts the good work done by the Church; yet where are the multitudes of adherents? Those of us who cling to the sinking ship of Orthodoxy in the hope of its salvage by Modernism, or otherwise, are, to put it mildly, disquieted at every service we attend by the clear evidence that the patently untenable dogma of the Fall of Man, in all its literalness, is still the *motif* which determines the pattern of the current Christian Doctrine of Salvation. Sound fundamental doctrine without glozing or savour of casuistry is indispensable (indefiniteness is another matter), otherwise there can be no harvest of grapes or of figs.

Ernest S. Thomas.

Headington.
March 21st, 1926.

[We should not be willing to incur the odium of Modernism if we were not ready to insist on the dire need for truthful modern teaching. Yet, on the other hand, we recognise that, if fundamentals are left vague and nothing occurs to direct attention to them, the average Englishman is satisfied to enjoy the practical advantages of a system and to leave its underlying principles uninvestigated. If our correspondent will turn again

to the passage criticized in the March *Modern Churchman*, he will see that what is described is not a permanent solution but merely a temporary policy for 'this age of transition' (p. 642). We may add that there are many signs that this age of transition is drawing to its close when the Modernist effort to use the Traditionalist wine-skins to hold Modernist truth will have to be abandoned. However, until the new wine-skins are ready, it is best to make every effort to use the old, although we sympathise intensely with earnest men who regard the experiment as unsatisfactory and as bound in the long run to be a failure. We regard it only as a temporary expedient, but also as a necessary one.—ED., M.C.]

MODERNISTS AND TRADITIONALISTS.

SIR,

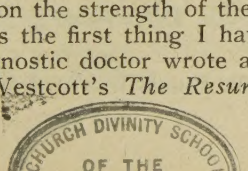
You are right in implying that my object is to understand the Modernist psychology, and the point we have at present reached is as follows:—

Finding that the historical evidence for the bodily resurrection of Christ is to the Modernist quite insufficient, though to the Traditionalist overwhelmingly strong, I put our cards on the table by giving reasons as follows: That the belief of the Traditionalist is based on an assumption which he has had in the depths of his being throughout, *viz.* that our Creator had an object in creating mankind: to train our characters for Eternity without coercing our wills; by revealing Himself as a Saviour and winning our love. That while he sustains Creation always acting in a way that seems to us uniform, there have been occasions, especially the Incarnation, when His action seems exceptional, but in either case, the action of the Divine on the human of the Infinite God on the life of man, transcends the finite comprehension and will always do so. Therefore we are prepared to be staggered when God acts more manifestly than usual, and dare not begin any enquiry with the idea that we may trim the evidence to suit the finite mind 'for with God nothing is impossible.'

So after striving thus to keep an open mind and scrutinizing the evidence, the Traditionalist finds it convincing as to the bodily Resurrection of Christ. Is it his presuppositions which make any other conclusion out of the question.

Now I am asking you to explain why and at what point the Modernist's mental process diverges. So far your reply puzzles me sorely. You say: 'If Dr. Lyttelton will consult the Historians, he will find that they do not start with the hypothesis that miracles are scientifically impossible. Until Dr. Lyttelton realises this, he will find himself unable to understand the psychology of the Modernist.' But who are the Historians? Surely the Evangelists. But I have consulted them incessantly for fifty years. Do you mean, then, more recent commentators on the History? But these commentators are not historians; they are interpreters of history, some corroborating, others denying, the interpretation handed down with the facts by the historians; and many of them, in denying the old interpretation, deny the facts too. Now, what I ask for is a statement of the reasons, the preliminary assumptions in the mind of the Modernists which make them deny both the fact of the Empty Tomb and the interpretation put on it by the Historians. I cannot insult the Modernists by supposing their minds are blank, for a blank mind is not the same thing as an open mind.

Two verdicts may be compared. A very able lawyer friend of mine took up an essay of Godet's on the strength of the evidence of the Empty Tomb, etc. He said 'That is the first thing I have read which ought to satisfy a lawyer.' But an agnostic doctor wrote about all orthodox pleas on this subject, especially Westcott's *The Resurrection of Christ*, that



every argument on that side made him more positive in his denials. I know what was previously in the lawyer's mind. Can you tell me what view of the Universe or of God makes a Modernist judge history to be false, which we judge to be true?

EDWARD LYTTELTON.

[By the Historians we meant modern scientific students and teachers of History and also the writers of it. For the modern scholar a compiler or chronicler is not strictly speaking a Historian. A Historian is a writer who deals with events and institutions in relation to their causes and effects, and his sole aim, as was Bishop Creighton's, is accuracy, not apologetic. It is open to question whether the writers of the Gospels may be described as Historians : they are chroniclers, in some cases compilers, and in some measure apologists. We hope within the next few years to hold a Modern Churchmen's Conference which will deal with this important problem. The main question for such a conference would be : 'How far are we justified, in accordance with the methods of historical criticism, in regarding the Gospel narratives as historical?

If Dr. Lyttelton had studied such a book as Dr. George Salmon's *Human Element in the Gospels*, he would have seen how a great conservative scholar was led by the modern minute comparative method of Gospel study to alter his estimate of the historical character of the Gospel narratives. And if Dr. Lyttelton himself would consent to sit at the feet of a modern student of the Gospels and patiently learn from him the modern methods of New Testament study and would practise himself in them, we venture to predict that within six months—indeed, possibly within six weeks—he would find himself not only understanding the views of the Modernists in this sphere and how they have arrived at them, but would even discover himself to be in sympathy with them. In this matter, as in many others, the motto is *solvitur ambulando*.

There is one other point. Dr. Lyttelton identifies the Empty Tomb with the physical resurrection. If he had read, for instance, Professor Lake's book on the Resurrection, or indeed almost any modern critical treatise on it, he would have recognised that to prove the Tomb empty is not to prove the physical resurrection of our Lord. The author of the First Gospel recognised this, and so he inserted the story of the sealing of the Tomb and the Setting of the Guard, which leads to a conflict with the Marcan narrative in its account of the purpose of the visit of the women to the sepulchre.—ED., M.C.]

A NEW HYMN BOOK.

SIR,

With reference to the question of a Hymn Book, may I draw attention to *The Fellowship Hymn Book*, with supplement, published by the Swarthmore Press, Ruskin House, 40 Museum Street, London, W.C.1 : complete edition, including supplement, 451 hymns, from 5/- to 12/- according to binding ; words only, from 10*d*. to 3/-. It is, to my mind, the best collection of hymns I know of ; but in the case of this, as indeed of all Hymn Books, it might be better to arrange the hymns in two parts, the first part including such as are addressed to God in prayer or praise, and the second part such as come rather under the character of sacred songs, though none the less suitable for use in church. This, however, is a detail of no consequence.

ARTHUR A. PEARSON.

Hillsborough, The Heath, Petersfield.
March 25th, 1926.

[In this connection we should like to draw the attention of our readers

to a most excellent collection of 100 hymns (which can be used as supplementary to Hymns A. & M.) entitled *Spiritual Songs of Southwold,* compiled by the Vicar, the Rev. A. T. W. Dowding. The price is 6d. and 1/-. Copies can be obtained from the compiler.—Ed., M.C.]

'SONGS OF PRAISE.'

Sir,

Will you allow a Colonial clergyman to make a somewhat belated contribution to the above discussion, and amongst other things to say a cautionary word.

I have read Canon Hunter's article (February, 1926), 'Music in Worship,' with considerable agreement. But I cannot help thinking that the tone he adopts is unfortunate, though I am aware it is characteristic of the stricter school of Church musicians who, if not exactly musical aristocrats, scarcely escape the label 'high brow.' I know all about 'sugary harmonies and treacly transitions' and 'mawkish sentimentality,' so constantly mentioned whenever this subject is discussed, though not by Canon Hunter. I am not concerned to defend Stainer, Dykes or Barnby. Their compositions reflect the worst characteristics of the period in which they lived. Just now it is the fashion to decry Victorianism, and in this various combinations have taken a hand—Strachey and Guedalla in biography, and Shaw, Chesterton, Belloc and Wells in the rest of the field. With Edmund Gosse we fold our robes to attend the obsequies of the era. But I am certain that it is extremely difficult to make people believe that music really matters, and I am inclined to think the stronger the language used the less conviction it carries. With Mr. Sydney H. Nicholson we must admit that these composers did write some poor stuff, but they also wrote some quite good things. Even to-day some of their tunes, though rightly condemned, would pass muster if published anonymously. Is not the true solution found in seeing that their music is interspersed with other music, strong, manly, virile. Allowance must be made for the force of association and for those whose musical taste is uneducated.

If we turn to 'The Life of Robert Hugh Benson,' by Rev. C. C. Martindale, S.J. (p. 278), we shall read 'Somebody was playing "Hymns Ancient and Modern" next door all the while, and we really enjoyed ourselves.' Another evening he spends in playing these hymns: 'We all said how much nicer they were than anything we hear in this eternal old city' [Rome]. Benson turned away from much in the Church of England—Hymns A. & M. were too strong for him, however. Or again, there lies before me an article from the *Commonwealth* (September, 1922), written by Canon Francis Underhill, one of the most respected Anglo-Catholic clergy. I commend it to Canon Hunter's notice. He says (p. 258): 'Our present concern is with the attempt to popularise Plainsong in the Church of England, and I say that it cannot be done and that it empties Churches . . . When I preach at a church where Anglican chants are sung, I find that the baser part of me—I suppose it is the baser part—has rather a strong affection for them. Beyond all doubt they are generally more heartily sung by the congregation than Plainsong.' I confess, horrible as it will sound to many of my friends, that if a priest going to another parish asked me whether he should abolish Anglican Chants and introduce Plainsong, I should advise him to do nothing of the kind.'

At the same time I admit it is difficult to say who are the greatest obstacles to reform, the clergyman who says 'I am not musical, but I know what I like,' or the congregation which refuses to qualify itself by working at and taking interest in serious efforts on an incumbent's part to improve the musical standard of worship.

As to words, of course here again the natural man and woman is conservative to the backbone. The Moody and Sankey hymn, each verse of which ends with the refrain 'It was good enough for Paul and Silas and it's good enough for me,' expresses to a nicety the attitude of many pious souls. No doubt, as Suckling wrote, 'a verse may find him whom a sermon flies,' but it is also true that, given a good tune, few people worry about the words. Dr. Hort remarked that there were few heresies which did not appear in Hymns A. & M. We have turned from the *Sandford and Merton* and the *History of the Fairchild Family,* beloved of our grandparents with mild amusement. Does anyone mourn Dr. Watts, whom Mr. Pecksniff had by heart. Hear him relate *Acts V,* 1-11 :—

'So did his wife Sapphira die
When she came in and grew so bold
As to confirm that wicked lie
That just before her husband told.

Then let me always watch my lips,
Lest I be struck to death and hell,
Since God a book of reckoning keeps
For every lie that children tell.

Or *II Kings,* 11-24 :—

God quickly stopped their wicked breath
And sent two raging bears,
And tore them limb from limb to death
With blood and groans and tears.

Shane Leslie, in *The End of a Chapter,* has told us (p. 98) how he recited 'There is a green hill' to Mrs. Alexander, the authoress; and being asked which verse he liked best, replied: 'The last.' 'And why?' 'Because it's the last.' It was Mrs. Alexander who, in spite of having written many excellent hymns, yet brought the Church on the scene, as the Bishop of Winchester has pointed out, with a pious benediction of the Nineteenth Century economic system.

'The rich man in his castle,
The poor man at his gate,
God made them high or lowly
And ordered their estate.'

The poor were told to be patient and the rich to be benevolent. Hence Communist hymn-books.

On the general subject, perhaps, one may be allowed to express the hope that some day a Liberal Churchman will give us a careful study of the limitations of the Oxford Movement, with a note on its aesthetic deficiencies. With Dean Stanley we lament that Newman knew no German. The fact is symptomatic, for the University stood outside the development of current European thought and life. The feeling seems to have existed that worship ought to be beautiful long before sound ideas on the aesthetic and historical aspects of the subject began to prevail amongst epigoni of the Tractarians. Zeal was more active than knowledge; hence many aberrations.

Meanwhile some of us still look to the Churchmen's Union to induce some of its members to give us a new 'Pastor in Parochia' and a manual of Devotion which, while making use of the great liturgical stores of the Church and omitting phrases so unreal as to be false, shall also excise what encourages mere sentimentality and so help us all to pray better.

GILBERT RITTER.

Westfield Cottage, Pembroke, Bermuda.
4th March, 1926.